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BIOGRAPHY.

SOME MEMOIRS OF THE REV. PHILIP DODDRIDGE, D. D.

From the Protestant Dissenter's Magazine.

THE grandfather of this excellent man, was a minister in the church of England, at Shepperton, in Middlesex, from whence he was ejected by the act of uniformity, 1662. His father was a tradesman in London, where this his youngest son was born, June 26, 1702. Both his parents were pious, and they gave him a religious education. He spake often with grateful pleasure of his good mother, who, in familiar conversation, taught him the history of the Old and New Testament before he could read, and attended it with many pious reflections, that made lasting impressions upon his mind. While very young he was at two private grammar-schools in or near London, till his father's death, which took place in 1715. He was then removed to a school at St. Albans; while there he was introduced to the friendship of Dr. Clark, who received him with great respect and affection, as a young person of eminent seriousness and uncommon abilities. In 1719, the doctor admitted him to the communion of the church, under his pastoral care, and treated him with paternal affection as long as

he continued at St. Albans, so that he always spake of him afterwards in terms of the highest respect and gratitude, "as his friend and father, to whom, under God, he owed all his future opportunities of public usefulness in the church;" referring more immediately to his kind offices in introducing him to an education for the ministry.

While he resided at St. Albans, he had an offer of education in one of the universities, if he would take orders in the church of England; he respectfully acknowledged the generous offer, but conscientiously declined it, and chose rather to enter upon the ministry among protestant dissenters. Accordingly, towards the latter end of the year 1719, he removed to an academy at Kibworth in Leicestershire, under the care of the Rev. Mr. John Jennings, a gentleman of great learning and piety, and brother to Dr. David Jennings, late an eminent dissenting minister and tutor in London. There he applied with exemplary diligence to academical studies, and used various means to increase his stores of literary and divine

knowledge, cultivating through the whole with great attention, the graces of the christian character. July 22, 1722, he entered upon the ministry, and preached his first sermon, from the 1 Cor. xvi. 22. About a year after this, his tutor died, and in June 1723, the dissenting congregation at Kibworth invited him to be their minister. This situation was the more agreeable to him, as the congregation being small, and in a place of retirement, he thought he might there pursue his studies with advantage; he was very accurate in his compositions for the pulpit, but did not neglect to visit and instruct his people in private. That he might pay the stricter attention to his conduct daily, he kept a diary with great exactness, and reviewed it with peculiar attention and seriousness twice a year.

While he continued his relation to the people of Kibworth, as their minister, he removed his habitation to Market-Harborough, in the neighbourhood, where he was singularly happy in the friendship of the Rev. Mr. Some, then minister of the congregation of dissenters at Harborough, of distinguished wisdom and piety. In 1729 Mr. Doddridge was chosen assistant to Mr. Some, and continued to preach alternately at Harborough and Kibworth. While he continued there he received many invitations from large and very respectable societies, both in London and the country, but declined accepting them. At a meeting of ministers at Lutterworth, Mr. Some proposed a scheme he had concerted for establishing an academy at Harborough, under

the care of Mr. Doddridge. His brethren approved of the design, and united in an application to Mr. D. to engage in it. Dr. Clark, Dr. Watts, and others, were consulted, who all concurred in expressing their earnest wishes that he would undertake it, and agreeable to their advice and request, he opened an academy at Harborough in June, 1729. But he did not continue long enough there to collect many pupils, for before the end of the year he was invited to Northampton, to undertake the care of the congregation, late the Rev. Mr. Tingry's, and with a view of continuing his academy there. On their first application, he declined it, but was afterwards prevailed upon, more especially by the very respectful and affectionate importunity of the younger part of the society, to take the matter into farther consideration, and, at last, to accept their repeated and earnest invitations. In December 1729, he removed thither, and was ordained pastor of that church March 19, 1730. He undertook the charge under very serious impressions of its great importance, and as one deeply convinced of his need of the aid of divine grace to assist and succeed him in its momentous services. He watched for souls with constant attention and tenderness, and could truly say to his beloved flock, 'God is my record how earnestly I long after you all in the bowels of Jesus Christ.' Throughout the various services of the pastoral office in a large society, he paid attention to persons of all circumstances, characters, and ages, both in public and private, but was peculiarly concerned for the

rising generation, constantly catechizing the children, and frequently preaching sermons to young people, and to those who had the care of them. He attended the ordinations of his younger brethren with great pleasure, and was called upon for that service to many to whom he had been endeared by offices of paternal wisdom and affection, during their abode with him in his family.

We have observed he had but few pupils during the short time of his continuing at Harborough, but after his removal to Northampton, they greatly increased, so as to oblige him in a few years to engage an assistant to give lectures to the junior students.

Hearing of his growing popularity and usefulness in this character, some clergymen of the church of England encouraged a prosecution against him in the *spiritual court*, even while making him many compliments on his learning and moderation; but his good character and peaceable sentiments being fairly represented to *his late majesty*, a stop was put, by his express order, to the prosecution, and he was permitted to pursue his work both as a tutor and minister with great acceptance and success. For the sciences he taught to the several classes of his pupils—the plan upon which he conducted their studies—the rules of his academy—and the amiable spirit which he maintained towards his whole household, we must refer our readers to Mr. Orton's Memoirs of his life, &c. and Dr. Kippis' Biographia Brittanica, vol. v. who has preserved many valuable anecdotes

of his beloved and honored tutor. His lectures on pneumatology, ethics, and divinity, were published in one volume, 4to, some little time after his decease, by Mr. S. Clark, son of his friend Dr. Clark, of St. Albans, who was his last assistant.

When aiding his pupils in their inquiries into the important truths of divine revelation, he advised them, while imploring divine illumination, to examine the word of God with a serious and unprejudiced mind, and to embrace what appeared to them upon such inquiry, the truth as it is in Jesus, and never blindly to follow his sentiments, or those of any man or body of men whatever. He gave them free access to him when they wished for his advice, either on matters of opinion or practice, and through his whole behavior, while maintaining the authority of the tutor he manifested the tenderness of the most affectionate parent. After these hints on his distinguished character as a tutor, we shall only inform our readers, that from the year 1729, in which he opened his academy, to the year 1750, in which he was removed from our world he had upwards of two hundred pupils under his care.

Both his biographers mentioned above who were his pupils, enlarge with pleasure on the many amiable and shining qualities of their beloved and honoured tutor. All who knew him must say with them, that through life he manifested genuine traces of the most undissembled love to God, and love to men as disinterested as perhaps ever glowed in the human breast; and that he discovered that benevolent affec-

tion in every relative character. Among other things it is remarked of him that he was possessed in a very high degree of two qualities, which are rarely united, viz. natural activity and ardor of mind, joined to invincible resolution and courage, and we add, great quickness of apprehension, and strength of memory. His acquaintance with books was uncommonly comprehensive, and he generally read with a pen in his hand, nor was he less pleased with communicating his ideas to others, than in acquiring them for himself, either in conversation, in preaching, or in writing. In private conversation he was entertaining and instructive, and lamented whenever it proved otherwise. When his other numerous engagements would allow him the time he wished to employ on his compositions for the pulpit, perhaps there were few discourses in our language in which the divisions are made with greater accuracy, and the thoughts more strictly proper to the subject.

His piety, learning, and politeness, recommended him to the friendship of many persons of distinction, both among the clergy and laity, and opened to him a very extensive correspondence, and he cultivated a friendly intercourse with those of every denomination of christians, who discovered an active zeal to promote the interests of religion and learning. 'The chief thing, said he, I value next to the enjoyment and service of God, is the love and converse of my dear friends.' His great activity and resolution in the despatch of business, contributed much to his extensive usefulness in every character.

In his reflections on a year at the close of it, among other things he expresses himself thus; 'I find I have trifled away much time, some hundred hours have I lost in unnecessary sleep, many needless visits and journies, and indulging roving thoughts, when travelling; a multitude of precious hours have been lost in unprofitable discourse, for want of furnishing myself with proper subjects of conversation, or through not improving opportunities of introducing them.' Though he laments the loss of time in sleep, it was well known that, when in tolerable health, he seldom retired to rest before twelve o'clock, or lay in bed longer than four or five in the morning; and through the day he allowed no chasms between one employment and another, to prevent which he usually had his plan laid for the day and the week, and kept an exact account of the manner in which it was filled up. He discovered a strong sense of the importance of time in the following observation, which, he says, he found of great use to him in forwarding some of his most important undertakings, viz. "the difference between rising at five and seven o'clock in the morning, for forty years, would amount to ten years made up of days of eight hours each, which is as much as most persons would be able or choose to spend in study and devotion, so that it would be the same as if the studying hours of ten years were added to a man's life." He thought and found activity and cheerfulness not only consistent, but the one subservient, and indeed necessary to the other, and was truly and

eminently every day in labors more abundant, a living transcript of his lines on the motto on his arms, "*Dum vivimus vivamus.*"

"Live while you live, the epicure will say,
And seize the pleasures of the present day,
Live while you live the sacred preacher
cries,

And give to God each moment as it flies;
Lord, in my view let both united be,
I live in pleasure when I live to Thee."

He thoroughly understood the constitution of the church of England, and the reasons for separation from it; and those reasons he saw in so clear and strong a light as to persuade him not only that he might, but ought to dissent from it; yet he loved and honored many of its ministers as his brethren, and cultivated a friendly correspondence with such as were of good moral character, and evangelical sentiments.* Indeed his candid and liberal spirit inclined him to hope and speak the best of all men, and might perhaps sometimes dictate expressions of civility and complaisance that persons of a severer cast have censured, as inconsistent with sincerity and truth; "but," says his faithful and well-informed biographer, "those who were best acquainted with his real character, had the highest opinion of his strict integrity, and knew him to be incapable of dissimulation." He used no violence of spirit or language even in his defence of the most important truths of the gospel; he knew they neither needed it, nor could they be served or honored by it; nor did he discover any warm attachment to words and phrases of mere human invention; bigots, on all

hands, have censured his moderation as indifference to the truth; but he was nobly superior to the reproaches of such, and if he seemed to seek the approbation and esteem of others, it was to be more extensively useful. He had an enlarged mind, ever disposed to feel for the necessitous and distressed of all denominations, and ready to every good work both public and private, and that perhaps to a degree that some would think hardly consistent with the prudent provision he might have made for his family.

It was truly pleasing to observe, that amidst all his popularity, he preserved before God, and manifested to his most intimate friends, the deepest humility, a very lowly sense of the imperfections of his temper and talents, with the warmest gratitude to his Divine Benefactor, who had done so much for him and by him. In a letter to a dear friend he expresses himself thus: "I have just been explaining the publican's prayer, *God be merciful to me a sinner*, and I have great need to use it. I know I am an unprofitable servant, who have long deserved to be cast out of his family. You talk of my strength and usefulness, alas, I am weak and unstable as water; my frequent deadness and coldness in religion, sometimes presses me down to the dust; and methinks it is best when it does so: how could I bear to look up to him, were it not for the righteousness and blood of a Redeemer. Indeed the gospel is a great thing, or it is nothing: I am more and more convinced of the importance of the good old evangelical way of preaching, and look upon most of the new fash-

* See a volume of Letters to and from Dr. Doddridge, lately published.

ioned divinity as a kind of quackery, which bodes ill to the health of the soul, and of the church in general."

We need say nothing of this great and good man as an author, as we apprehend his works are well known to most of our readers, and too highly esteemed to need commendation. A catalogue consisting of thirty-four pieces, may be seen at the end of Mr. Orton's *Memoirs*; and Dr. Kippis, in his *Biographia*, referred to above, has given a more accurate catalogue of the whole, together with some account of each, and the time of its publication.

Had we not protracted this article to such a length, we could with pleasure enlarge on some of the concluding scenes of so exemplary and useful a life. We cannot omit to observe, that in December, 1750, he was called to St. Albans to preach a funeral sermon for his old friend Dr. Clark, and on that journey contracted a cold, that, in its consequences proved fatal, though he continued languishing till towards the close of the following year. The last sermon he preached to his dear people at Northampton, was in July, 1751, on Rom. xiv. 8. soon after which he went to Shrewsbury, and was advised to remove from thence to Bristol for the benefit of the waters. While there he was visited by many persons of distinction; and some of his Northampton friends who were inconsolable to see the threatening symptoms of his case, and to hear

the discouraging accounts his physicians gave of it. His strength daily decreasing, he was earnestly intreated to try the effect of a warmer climate, and advised to go to Lisbon. He wished to avoid the expense and fatigue of such a journey and voyage. But the affectionate importunities of his friends at length prevailed upon him, and accordingly he left Bristol, and in ten days arrived at Falmouth, where he went on board a packet, September 30. He landed at Lisbon October 13. On the 21st he was removed some few miles in the country, attended by Mrs. Doddridge: where he fell sweetly asleep in Jesus, the 26th of October, old stile. He often said with grateful pleasure, "I bless God, notwithstanding my great weakness, the most undisturbed serenity continues in my mind; I still hope and trust in God, and joyfully acquiesce in all he may do with me, and can cheerfully leave my dear Mrs. Doddridge a widow in this strange land, if such be the appointment of our heavenly Father." Addressing himself to her, he said, "The only pain I feel in the thought of dying, is the fear of that distress and grief which will be occasioned to you by my removal: but," after a short pause he added, "I am sure my heavenly Father will be with you, and comfort you, and I hope that my death will be a greater blessing to you than ever my life has been."

He left four children, a son and three daughters.

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST. NO VII.

(Continued from page 504.)

AFTER Christ's resurrection, when the apostles saw him upon the mountain, they worshipped him, Matth. xxviii. 17. And was it not religious worship in Thomas, when he addressed him as his Lord, and his God? John xx. 28. When the disciples saw him ascend to heaven they worshipped him, Luke xxiv. 52.

Again, Prayer is a solemn act of religious worship, which the primitive christians offered to Christ. When the Jews were stoning Stephen, he being full of the Holy Ghost was calling upon the Lord, saying, "Lord Jesus receive my spirit; Lord lay not this sin to their charge," Acts, vii. 59, 60. When the messenger of Satan buffeted Paul, he prayed to the Lord Christ, that it might depart from him, 2 Cor. xii. 8. "And he said my grace is sufficient for thee, my strength is perfected in weakness;" most gladly therefore, (says the apostle) will I glory in my infirmities, that the power of Christ (which he said, is *perfected in weakness*) may rest upon me. And he also addresses solemn religious thanksgiving to Christ, 1 Tim. i. 12. Often do we find the apostles praying for a blessing for the saints from God the Father, and the Lord Jesus Christ, 1 Thess. iii. 11, 12.

2 Thess. ii. 16, 17. "Grace and peace from God the Father, and our Lord Jesus Christ," is the common introduction of

Paul's epistles; and "the grace of the Lord Jesus Christ be with you," is the conclusion. And they are alike expressions of religious worship to God the Father, and to Christ.

Further, The apostle speaks of Christ as the *hearer of prayer*; which is one of the titles by which God is exhibited, as the object of religious worship, to whom all flesh shall come, Psalm lxxv. 2. The apostle having said, John v. 13, 15, "These things have I written to you that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God," adds "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." The last words of the Bible are expressions of religious worship in prayer to Christ, "Come Lord Jesus" &c. Rev. xxii. 21.

It was the common and known character of christians, by which they were described by the apostles, that they were those who called on the name of the Lord Jesus, Acts ix. 14. 1 Cor. i. 2. That the primitive christians worshipped Christ seems to have been known even to the heathen. Pliny, the Roman governor, in a letter to the emperor Trajan, in

the beginning of the second century gives this account of the christians; That it was their customary practice to meet together on a stated day, and sing an hymn to Christ *as God*.

It is the character of true christians, as described in the Scriptures, that they *trust in Christ*, Eph. i. 12. "That we should be to the praise of his glory who first *trusted in Christ*." "And blessed are all they who put their trust in him," Psalm xx. 12. But we are also constantly required to put our trust in God alone. This is an act of religious worship, of which God only is the proper object. As all who trust in God are blessed, so they who trust in a mere man are cursed, their heart departeth from the Lord, Jer. xvii. 5. If Christ were not God, he would not be a proper object of our religious trust; which would be giving that honor to a creature which is due only to the true God, and expose us to his curse, instead of obtaining for us his blessing.

The *doxologies* addressed to Christ in the Scriptures are also plain and solemn expressions of religious worship. In them God the Father and the Son of God are joined together as the object of worship, and the same worship is addressed to them. Blessing, honor, glory, and power, are ascribed to him that sitteth on the throne, and to the *Lamb* for ever, Rev. v. 13. There are many of these ascriptions of glory to Christ in the writings of the apostles. I need not recite them. Every one who has read them, must have noticed them.* We find no higher ex-

pressions of glory and praise to any being who is called God, or worshipped as God.

The administration of baptism in the name of the Father, the Son, and the Holy Ghost, is also a very solemn act of religious worship of the Blessed Trinity, to whom the person baptized is dedicated, in which the same divine worship is addressed to each divine person.

I shall only add the testimony of Christ himself, John v. 23, That all men should "honor the Son, even as they honor the Father." It has been said this text proves not that the Son is to receive equal honor with the Father; but that both the Son and the Father are to be honored. This honor which is due to Christ is, in the opinion of some, a lower kind of religious worship; others think that religious worship is not due, but only the same kind of honor and respect which is due to the saints. But whatever ambiguity there may seem to be in the expression taken singly, yet if we consider the occasion on which these words were spoken, and their connexion with the context, their meaning seems to be determined. Christ had called God his Father, v. 17. For this the Jews sought to kill him, because by calling God his Father, he made himself equal with God, v. 18. Christ did not deny; and so tacitly owned that this was indeed the true import of his words; but he justified himself, proving that he was God, by doing those works which required the almighty power and perfections of God: particularly by raising the dead, and quickening whom he would, v. 21. He then as a

* See Heb, xiii. 21. 1 Pet. iv. 11. 2 Pet. iii. 18. Jud. 25, &c.

further evidence of his Deity, asserts that he was the Judge of the world. The Father judgeth no man, but hath committed all judgment to the Son, the Mediator, v. 22. Surely no one is equal to the office and work of judging the world, but he who is equal with God, and has the perfections of God. His raising the dead, and having all judgment committed to him is therefore a sufficient evidence of his divinity, and that all men ought to honor him with divine worship, even as they honor the Father—v. 20.

This conclusion is further confirmed by the scriptural doxologies, which have just been mentioned; in which, as high expressions of divine honor and worship, are addressed to Christ, as to the Father. Yea the Father and the Son are jointly worshipped, in and by the same expressions of blessing, honor, and praise.

This argument for the divinity of Christ, from his being the object of religious worship, seems to have embarrassed Unitarians greatly. Many have not been able to resist the evidence that Christ is to be religiously worshipped. But since they hold him to be a mere creature, they only render an inferior kind of worship to him, not such as is properly divine. Many others cannot resist the evidence that religious worship is to be given to God alone; and therefore Christ, whom they view as a mere creature, is not worshipped by them; though it appears so plain from the Scriptures that he is the object of the worship of angels and saints, and is declared worthy to receive

power, and riches, and wisdom, and strength, and honor, and glory, and blessing. They only who believe the divinity of Christ can render this worship to him, consistently with that capital principle of religion, that God is the only proper object of religious worship.

To finish this argument: If the apostles had believed that Christ was a mere man, or creature, can it be thought that they would not only have styled him God, without any intimation that it was meant in an inferior sense, with other high, nay divine titles, which could not in their most obvious and proper sense be applied to a mere creature, as has been shown, but also testified that he was worshipped by his disciples with religious invocation, prayer, and praise, in as high strains as we find addressed to the Supreme Being? They must have known that this would offend the Jews in the highest degree, who were exceedingly jealous of every thing that savored of the gross idolatry of creature-worship, and of a plurality of gods. This must have prepossessed them with a strong disaffection to christianity. It would also have countenanced the idolatry of the heathens in their deifying and worshipping their heroes, and confirmed them in their polytheistical errors. This is a strong presumptive argument that the apostles believed that Christ was, what they termed him, the true God, and that he was worshipped as such.

I shall add one argument more in proof of the deity of Christ, and with it close this part of my subject.

If Christ, in respect of his di-

vine nature, be one with the Father, then he is truly God in the highest sense. This consequence needs no proof.

Though God the Father, and the Son, are distinguished by appropriate names, titles, properties, acts, and relations; yet they are not so distinct but that they are truly one: they are the same God.

This appears from the words of Christ to the Jews, with other confirming proofs—John x. 30, *I and the Father are one.*

Our Saviour's words have been understood and explained by some, as if the meaning were, not that he and the Father are one God, but that they are one in consent, of one mind and heart. On this I would observe,

It is plain that the Jews understood him as asserting that the Father and he were one in such a sense, as would be blasphemy in a mere man, implying that he made himself God. But for one to profess to have a mind and heart consenting with the will of God, is so far from being blasphemy, that it would be professing what is the duty of all men. This could give no color for any to charge him with making himself God. The Jews certainly thought that Christ, by saying that he and the Father are one, blasphemously asserted himself to be God. This appears from their express words, and behavior on this occasion.

It has been said, that the Jews strained and wrested these words of Christ, and took them in a sense different from what he meant.

But no evidence of this appears. Christ in his answer to them did not say or intimate,

that they mistook and misrepresented his meaning; which I think must be taken as a tacit acknowledgment that he meant to assert his own deity. This seems to be the most obvious and natural import of his saying, that he and the Father are one. And as the Jews rightly judged that it was horrid blasphemy in a mere man to set himself up for God, would not Christ, if he had been a mere man, as the Jews supposed, and if he did not mean to make himself a God, and if their charging him with blasphemy was wholly grounded on their mistaking his meaning, would not Christ in this case, I say, from a regard to the honor of God, and to clear himself from a charge of blasphemy, have rectified their mistake, by disowning the sense they had put upon his words? But we find nothing of this import or tendency in his answer: Nay his reply would naturally confirm, and did in fact confirm them in their persuasion that he really meant to claim divine honor to himself. For Christ has so explained his own words, as to show plainly that he did not mean to express merely a oneness with the Father in consent, affection, and interest; (which every good man has) but such a oneness as declares him to be the *Son of God* in the highest and divine sense, v. 36, "Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said *I am the Son of God*?" Christ's saying that *He and the Father are one*, is here explained by himself to mean the same, as his saying that *he is the Son of God*. And he knew that the Jews understood that

his saying that God was his Father, and that he was the Son of God, was claiming to be equal with God. For they had before sought to kill him for saying, that God was his Father, which in their apprehension was making himself equal with God, as was before observed, John v. 18. His reply to the Jews was so far from intimating that they wrested his words, that by saying that he was the Son of God, whom the Father sanctified and sent into the world, he said what he knew they understood to be a making himself God. And he further explains his meaning to be that he is the Son of God, and one with the Father, in such a sense, that *he is in the Father, and the Father in him*. See John x. 30, 38—This passage of Scripture, I think, should be weighed with special attention. The oneness of the Father and the Son asserted in this place is evidently very different in its nature from the union of Christians with Christ, and one another, which is mentioned and compared with it in John xvii. 21. And it is very improper, yea handling the word of God deceitfully, for men to measure and explain the one, as exactly similar to the other.

Here it seems worthy of remark, that though Christ was repeatedly charged with making himself God, and equal with God, because he said he was the Son of God; yet he never in any of his answers to those, who accused him, intimated that they wrested his words, or misrepresented his meaning; but his answers tended to confirm them in the persuasion, that he meant as they had conceived. How shall we ac-

count for this, if we suppose him to be a mere creature? If a blasphemous meaning had been put upon his words *maliciously*, ought not a regard to the honor of God to have moved him to disown it? If it had been *by ignorance and mistake*, ought he to have been willing that so horrid a scandal should have been fastened upon his character, and that the disaffection of the people to him and his doctrine been thereby confirmed and increased? His answers and conduct on these occasions seem most unaccountable, unless we suppose that he was not misunderstood, but did indeed assert his own dignity as a divine person.

But it is further said, that Christ's answer shews what sort of God he is, and in what sense only he said he was the Son of God, viz. that he was called to a higher office than magistrates, on whom the Scripture bestows the title of gods, and children of the Most High, John x. 35, Psalm lxii. 5.

I answer, Christ declared himself to be the Son of God, and one with the Father, in that sense which is peculiar to the Messiah, whom the Father sanctified and sent into the world, v. 36. In what peculiar sense the Messiah is the Son of God has been shewn from his names, titles, attributes, works, and the worship due to him. The Jews understood, that the Messiah, as described in the word of prophecy, according to the interpretation and application of their own approved rabbies, was to be called *Immanuel, Jehovah our righteousness, the mighty God, the everlasting Father, the Angel of the covenant, the Lord of the temple, whose*

goings forth have been of old, even from everlasting, as has been noticed before. They understood Christ's saying, that he was the Son of God in this sense, to be making himself God as has been shown. And therefore they who believed not, accused and put him to death for blasphemy. But that Christ has the title of God merely, because he was honored with a commission from the Father, is a groundless assertion. The truth is, magistrates in the Hebrew Theocracy had the title of gods, because they were types of Christ, who is truly God. The Hebrew Theocracy was formed by God to be a type and figure of the kingdom of heaven. And its officers, particularly its kings, and priests, had high, even divine titles, which in their proper and full import, did not belong to mere men. They were styled gods, and children of the Most High, as types of Christ the King, and High Priest of the heavenly Theocracy, who is *truly God*, and the only begotten Son of the Most High. The title is given to the typical gods only in an inferior and figurative sense: but it belongs to Christ in truth, in its highest and most proper sense. He is really, and in truth, what they were nominally, and in figure. If this be considered, we shall see the great force and propriety of Christ's reply to the Jews, which is to this effect, "If officers of the earthly Theocracy are called gods, as being types of the Messiah, surely it is no blasphemy for me, who am the Messiah himself, that divine person whom the Father hath sanctified, and sent into the world: it is not

blasphemy, I say, for me to assert that I am the Son of God, in that high sense in which you understand my words, as importing that I am God, and one with the Father. And if you will not believe this upon my testimony, yet my works, which are evidently the works of God, ought to convince you that *I am in the Father, and the Father in me*: that is, as I said before, that *I and the Father are one.*"

It appears then that Christ's having authority given him as the Messiah, was not what made him God, that is, a mere God by office, as some pretend; but it proves that he is God by nature, since the Messiah is described in the prophecies concerning him to be a divine person.

That the Father and the Son are one, even the same God, appears further from the words of St. Paul, 1 Cor. viii. 5, 6. "We know that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

These words have been brought as a proof that as there is but one God, so the Father only is God. That Christ is not the one God, but is distinguished from him by the title of Lord, which, it is said, is a title inferior to that of God, though it be included in it.

But the apostle does not say, nor do his words imply, that the *Father only is God*, exclusive of the Son; but that the Father is *the one God* whom Christians

acknowledge. This is what all Christians profess to believe. But since the Son of God is also God, and has this title given to him in the Scriptures, as has been shewn, and as such is to be worshipped, as is acknowledged even by many Unitarians, he therefore is also the one God. For it is agreed that there is but one true God. Consequently the Father and the Son are one, as Christ has said. They are the one God whom we are to acknowledge and worship.

That this was the meaning of the apostle seems evident. For as it is certain that the Father is Lord, as well as the Son, so it is no less certain that the Son is God, as well as Lord. The Father is often styled Lord, even when he is mentioned in express distinction from Christ, Rev. xii. 15. The kingdoms of the world are become the kingdom of *the Lord, and his Christ*. And in other places. Christ also is Lord, and is acknowledged by all Christians as their Lord. So that either we have two Lords, the Father and the Son, the one Supreme, the other inferior, (which would be directly contradictory to the apostle, who says that to us there is but one Lord) or we must say that the Father, and the Son are that one Lord, to whom Christians pay religious homage.

Again, It is certain that Christ is our God. This is acknowledged even by those who pretend that he is only God by office. Thomas will support us in confessing Christ to be our Lord, and our God. Now since the Father is also our God, we must either (in express contradiction to the apostle) say that we have

two gods, even the Father and Christ: or (since there is to us but one God) that the Father and Christ are this one God, the only object of our religious worship.

This reasoning is confirmed, since we find that Christ is as plainly distinguished from, and opposed to the many gods and lords in the world, as is the Father. But if he had been only God and Lord by office and title, he would have been one of those many, who are gods and lords by title and office.

If it be thought that *Lord* is a lower title, included in that of *God*, it may be also said that Deity is implied in the title of Lord, in the sense in which it is given to Christ, since it has been shewn, that no one who is less than God, is fit to sustain, and able to exercise, that authority which is committed to him as Mediator, and God's anointed King.

It is objected that God and Lord, are not two characters or titles of the same divine Being, for they are plainly distinguished Ep. iv. 5, 6. One Lord, one faith, one baptism, one God and Father of all, &c.

I answer, That the same divine Being has the titles of God and Lord, and also that Christ is most certainly God as well as Lord. And if Christ is sometimes distinguished from God the Father by the title of Lord, this is no objection to his being truly God. We grant, yea we contend, that the Son of God is distinguished from the Father. Nor is the distinction merely in title, but a real difference is signified by those titles or characters which are appropriated to each of them respectively. Christ is distinguished from the Father,

as the Son of God, the only begotten of the Father, the second, not the first subsistence, in the blessed Trinity. Christ is also distinguished from the Father as the Messiah, the Mediator, God and man in two distinct natures and one person, and as such having a delegated lordship from the Father. It is on account of this derived authority chiefly, that I conceive he is distinguished from the Father by the apostles with the title of *Lord*. But, as was said before, he would not have been competent to execute the office to which he was appointed by the Father, if he had not possessed divine perfections. And as the Father has not divested himself of the title and rights of Lord by his making the Son, Christ and Lord, as Mediator; so neither is the Son divested of the title and perfections of God, by receiving the offices of Messiah and Lord from the Father. The Father is God and Lord, and the Son is Lord and God. Though they are distinguished by appropriate titles and characters, yet they are the one God and Lord whom we acknowledge, as the only proper object of our worship. The fulness of the Godhead dwells in them. The Son is in the Father, and the Father in him. Thus far we seem to be supported by the Scriptures. To comprehend, or explain *how three are one, and one is three combined* we pretend not. But that any contradiction, or evident absurdity, contrary to right reason, is implied in the doctrine of the eternal Deity of the Son of God, as revealed in the Scriptures, we have never seen proved. Some of the most subtle and

plausible objections we shall consider in our next number.

A Christian of the Old School.

(To be continued.)

REPLY TO E. H.

(Concluded from page 489.)

“TELL it to the church; and if he neglect to hear the church, let him be unto thee as a heathen man, and publican.” The church is here represented as first and last in the process. The brethren hear, judge, and decide. If any doubt should possibly remain, whether this be really the *mind* of Christ on the subject; it seems as if Paul’s construction of it would be sufficient to remove all ground of hesitancy.

It will be admitted, that they, who are *commanded* to execute discipline, and who are *blamed*, if it be not done, have the *power* to execute it. Who then had the power of discipline in the church of Corinth? Was there a court of elders in that church, “abiding, competent to the trial of all cases, that occurred, and *responsible for doing it*?” Did Paul, in the case of the incestuous man, exhort such a court to their duty? or hold them responsible for the consequences of neglect? or, if the church had not a plurality of elders; did he consider the church as incompetent to the work? The case is plain. He understood the words of our Lord on the subject in their most obvious meaning. He considered the power, as vested in the church; and the church as responsible for managing the process, and bringing matters to an issue. What can be more express and plain, than his words? “Unto the church of God,

which is at Corinth.—In the name of our Lord Jesus Christ, when ye are gathered together ; —purge out the old leaven ; —do not ye judge them that are within ; Therefore put away from among yourselves that wicked person.” The church obeyed the apostle. The censure “was inflicted by many.” In the same style on the same subject, he addressed the church at Rome. “Now I beseech you brethren, mark them, who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.” And also in his Second Epistle to the church of the Thessalonians, he adds, “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly.—And if any man obey not our word by this epistle, mark that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy : but admonish him as a brother.”

If Christ had set pastors in every church, whose joint, official duty it was to execute discipline, and who were held responsible for doing it; is it not very strange that the apostle has passed over them in silence, and in every instance, addressed the brethren, as responsible ? Do not these circumstances prove that no such councils were instituted in the apostolic churches ? This theory it is presumed, cannot be relieved, by appealing from Paul to John, in his epistles to the seven churches of Asia. The addresses of Paul are plain : those of John are in a degree mystical. The plain parts of the Scriptures must be used to explain the mystical.

And, moreover, John wrote to the churches, and not exclusively to the elders ; so that if he be understood in a literal sense, his letters will establish the power of discipline in the church.

We conclude then that the church has the authority in respect of all cases of discipline ; and therefore that a plurality of pastors are not needed in a church, unless it be to teach, exhort, and ordain. But Mr. E. H. does not seem to suppose, that the gospel order of a church requires a plurality of them, considered as teachers. And who can adduce evidence, either from the letter, or from the spirit of the gospel, to prove that every church should be at the expense of supporting several pastors for the sake merely of performing the work of ordination, which may as well be done by the fellowship of churches in the usual way ?

Since, therefore, neither the sacred history of the christian churches ; nor the consideration of their judicial authority ; nor any other obvious circumstance, offers any satisfying evidence in favor either of a plurality of gospel ministers, or of an authoritative council, as necessary to the complete order of a church ; our author's piece on church government leaves our churches on the strong ground where it found them. They appear to know their Master's will. Their great infelicity is, that they exceedingly fail in doing it ; on this practical part of the subject, they need reproof and exhortation.

On supposition that his theory of ecclesiastical government were adopted and carried into practice by our churches ; Mr. E. H. thinks, “It would not be

inconsistent with the representation, which he has given, for different congregations of believers to have their respective pastors. But, if a council be needed to act in any matter, it must be the presbytery of the vicinage.—All the believers in fellowship with each other are *one church* to such an extent, as is requisite for all purposes of gospel order and government. Over *the church* of this extent, the Holy Ghost has made the elders overseers to feed the church of God.” On these practical reflections of our author, it may be remarked.

1. The number of pastors, necessary to form a council competent to all the purposes of gospel order, must determine the extent of the church in a vicinage. As this council must be competent to exercise judicial authority over one of its own members, if he should be accused, it would require at least five pastors to constitute a sufficient board. It would then require at least five of our present congregations to form a church on the proposed plan. And as the believers in these congregations should be in fellowship with each other; this church would in some places be spread over a great extent of territory; as, in some parts of the country, five orthodox churches in fellowship with each other cannot be found in a whole county.

2. A church of this form and extent would be of a description very different from that of a New Testament church. This was constituted to have but one house for public worship; to have but one communion table; and to form but one assembly on the Lord’s day: and this church was

a common charge to the several elders, if it had more than one, ordained over it. It had a centre, and visible bond of union. And all things in its external administration were adjusted in the best manner to maintain the unity of the spirit in the bond of peace. But how unlike this would a church be, were it formed on the plan proposed by Mr. E. H.? It would have several houses for public worship, several communion tables, and be divided into several distinct, and separate assemblies on the Lord’s day: and each assembly would be considered as a component part of the church committed to one teacher, to enjoy his labors exclusively. Here is neither centre, nor visible bond of union.

3. A christian community of this description is not a church in the original and Scripture sense of the word. “There are in the New Testament but two original senses of the word *ecclesia*, (church) which can be called different, though related. One is when it denotes a number of people actually assembled, or accustomed to assemble together; and is then properly rendered by the English terms, congregation, convention, assembly, and sometimes crowd, as in Acts xix. 32, 40. The other sense is to denote a society united together by some common tie, though not convened, perhaps not convenable.” When applied to believers, “it denotes either a single congregation of christians, in correspondence to the first; or the whole christian community, in correspondence to the second. But to any intermediate sense, between a single congregation, and the whole community

of christians, not one instance can be brought of the application of the word in sacred writ.* Now as a christian community including several distinct and separate congregations would be neither a single congregation, nor the whole community of christians, it would not be a church in the Scripture sense of the word.

But,

4. It might, with propriety perhaps, be called a diocess. A diocess, as the term is used in ecclesiastical writings, denotes a body of christians to the extent of several distinct congregations, or parishes. It was not till the fourth century that the diocessian plan of church order was established. Then each congregation in a town, province, or circuit, was allowed to act as a distinct body ; to have its own elder, and its own place of worship, and communion. The several congregations of the diocess were considered as one body, not in relation to their respective teaching elders ; but in relation to their bishop, who had authority over both them and their teachers. His authority over them all was the visible bond of union among them. Just so, a church formed on the plan of Mr. E. H. as it would be composed of several distinct congregations with their respective teachers, might, perhaps with strict propriety, be called a diocess. It would be one body, not in relation to their respective teachers ; but in relation to their angel, their council of pastors, which would have "authority over both officers, and private members" of the whole diocess. This council, "abiding, compe-

* Campbell's Lec. on Ec. Hist.

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tent to the trial of all cases that might occur, and responsible for doing it," would be instead of a bishop to create a visible bond of union. Hence,

It would be easily shown, that were our author's plan adopted, and carried into execution, it would destroy the individuality and distinctive principle of our congregational churches ; deprive them of their present just claims on the apostolic churches as their model ; and, in these perilous times of daring innovation, set them afloat without a pilot, and without an anchor. R. A.

SEARCH THE SCRIPTURES.

THIS is an injunction too weighty to be resisted. It cannot be neglected by any one, who loves truth, who reverences the authority of the Most High, or who is pursuing objects, which a being, destined for immortality, should seek. Who is there, that would fill his mind with sublime conceptions, or would be enraptured by elevated hopes ? *Search the Scriptures*, for they speak of the Eternal, the Omnipresent, the Incomprehensible, the Almighty ; they disclose a world, whose magnitude and splendor overwhelm with astonishment ; they point to spheres of benevolent exertion, continually extending, and to scenes of pure joy, which constantly combine new objects to interest and delight.

Who is there, that turns away with abhorrence from the sight of himself, or who trembles in the reflection, that his character must be disapproved by One, who has power to destroy his body and soul in hell ? *Search*

3 W

the Scriptures, for they exhibit a Savior, who was wounded for our transgressions, and bruised for our iniquities. They open to the view of the humble and the penitent a path, which leads to quietness, and peace, and glory.

Who is there, that weeps over his blasted hopes, his disappointed expectations, his frustrated plans; over the dissolution of endearing ties, and the complete desolation of all, that gladdened his heart? *Search the Scriptures*, for they bring to the wretched a joy unspeakable and imperishable.

Who is there, that looks back with grief and shame upon the slowness of his progress towards heaven, and laments his frequent deviations from the way, and his forgetfulness of the prize, which is before him? *Search the Scriptures*, for they will give you infallible direction, and present motives to quicken your diligence.

Search the Scriptures, and you will not substitute human systems in the place of the word of God, nor submit your understanding to any authority, but that of undeviating truth, nor attach importance to doctrines, which have not upon them the stamp of heaven.

Search the Scriptures, and you will learn to prove your re-

gard for them by the gentleness and candor of your disposition, by your love of peace, by the uprightness of your conduct, by the wide influence of your benevolence, and by unfeigned piety and ardent devotion.

Search the Scriptures, and bringing every thing to this standard, the pretensions of men will not deceive you; when one commends himself, you will be taught not implicitly to confide in him; when he boasts of supporting a pure, a simple, a liberal, a rational, a scriptural religion, you will be able to judge whether it be so indeed, or whether he perverts Scripture, or reasons falsely, or is more liberal than the Author and Finisher of our faith, or contends for a simplicity and purity, which is only the exclusion of truths, alarming to the unholy heart, or humbling to the pride of intellect.

Search the Scriptures, and though the doctrines, which you find in them, should be pronounced absurd, should be declared to be long since exploded, should be reprobated as dangerous and abominable; and though the voice of men, who embrace different views, and claim to be lovers of peace and charity, should be somewhat loud and tempestuous, you may content yourself with saying, GOD IS WISER THAN MAN.

BEREA.

SELECTIONS.

[We request the attention of our serious christian readers, to the following judicious and seasonable remarks, from the Connecticut Evangelical Magazine, on a subject exceedingly interesting, at the present period, to the prosperity of our churches. EDITORS.]

ON DISCIPLINE IN THE CHURCH OF CHRIST.

AMONG many institutions in the church of Christ for preventing sin and reclaiming the disobedient, one is a salutary discipline, or the use of certain warnings and punishments on those who either are, or are supposed to be transgressors of God's law, and who live inconsistently with the doctrines, and example of our Redeemer. Several kinds of discipline were used in the Jewish church, which in its time, was the true church of God, of which no particular mention will now be made. In many discourses of our Savior and precepts delivered by those who spoke under his authority, a salutary discipline was instituted. This was designed to reclaim offenders, and warn others against imitating their heresies and ungodly practice. The subject of discipline hath caused much contention in the church from its establishment to the present day. It hath separated the church general into several great parties, and caused animosities in particular churches, which were wiped away only by the death of the actors. Passion can inflict punishment, while it is only patience and repentance can endure it. It is not the design of this paper to discuss the controverted points, where authority in the church of Christ

is vested, nor by whom censures and punishments ought to be inflicted; neither certainly to determine the degree and extension of punishment, nor the evidence of repentance before an offender may be restored to the good charity of his brethren. Each of these would lead into a boundless field of controversy, while, after all, it is probable that each church or confederacy of churches would follow their own maxims. A point of much easier solution is now proposed. When christians of every denomination agree there is a want of suitable discipline in the church of God, why is there no more efficacy in what they say, and so little energy in what they do. When pious men lament the fault: when the most zealous of Christ's ministers preach; when partizans for particular forms of discipline are ready to break union with their brethren, who cannot in all things see with them eye to eye; when consistories, synods, and the most dignified councils, in large branches of the church consult and address; and when all consent they are right in the end proposed; why is there no greater effect from all the exertion than we behold?

If it be answered human depravity is the cause, this is doubt-

less true, but not a fair reply ; for the depravity of men, in a sense, is the cause of all the evils, natural and moral, which have been in the world, from its beginning to the present day : yet many successful efforts have been made to stem the overwhelming torrent of its effects.

To answer the inquiries we must resort to a more simple process of reasoning, and to stable facts. We must look to the character of those who compose, and are leading members in those particular churches where salutary discipline is neglected. The general duty is not observed, and in every instance of neglect, we shall see that a majority are afraid of the institution. If judgment begins at the house of God, they know not where it will end. Many are willing to see a brother condemned, especially, if there hath been any animosity existing ; to be condemned themselves would be very undesirable. Many are willing to have a brother's fault exposed who would not, for a world have their own characters scrutinized. One says, such a brother is an extortioner ; but he fears to bring the charge, lest, in the end, his own books of account should be examined. Another fears his neighbor hath spoken falsely ; but dare not begin an examination into sins of the tongue, lest his own slander and enmity and unneighborly insinuations should be detected ; and still a third is pained lest some one who is destitute of the grace of God should stain the communion to which he belongs ; but dare not speak, lest in his own case, he should be unable

to render a reason for the hope that is in him.

Others are deterred from their duty, lest it should bring upon them the reputation of being censorious people, or injure their business, or break the connexion which their young people have with families, which they hold to be a little more respectable in the world than their own. Thus we are led to see the fountain from which hath flowed a neglect of salutary discipline in the church from its first promulgation. The institution is excellent, admirably adapted to reclaim offenders, and warn all men ; its inefficacy arises from the weakness, consciousness of personal sin, and fears of worldly detriment, in those to whom the execution is committed ; and in the present state of things, it is not seen to whom the power may be intrusted more safely. All are willing that others should be censured for their visible transgressions ; all are convinced that an ordinance of discipline is very fit in the church, and allow that a fault somewhere exists. What belongs to all is done by none. Some will go from house to house, lamenting and saying aspersive things of a brother, who is really guilty, and stops at this, thinking they have done their duty ; whereas they have departed from it. Their propagation of the scandal farther than it had reached before, was a wrong thing, until they had previously used the means of discipline as we find them appointed by the great Head of the church. Suggestions of evil ought not to be made, where

there is no evidence which will substantiate the thing, before a proper board for judgment. This is corrupting the blood without healing the wound; neither is it a sufficient excuse, that the minister hath been verbally informed. Verbal information doth not authorize a minister to arraign any one either before himself or the church. A church process requires a more substantial way of proceeding or it would soon degenerate into confusion, and perhaps into oppression.

What shall then be done? Is all discipline in the church of Christ to be forborne? by no means. On whom doth the duty devolve? On all. All in their places ought to be active, watchful, and filled with brotherly love; for it is brotherly love excites to the only discipline, which will be for the glory of God and the good of souls.

We never yet saw a church process, which proceeded from antecedent contentions in the neighborhood concerning character and property, or from bitter civil controversies, that terminated either in the prosperity of the church or the spiritual good of the parties concerned. The reason is plain why this is the case; such ecclesiastical procedures arise from enmity and revenge and not from a spirit of brotherly love.

Neither are we to expect that processes in the church should originate from the instigation of its officers. Every member in the church, either doth or ought to think its officers, whether they be minister, elder, deacon, or by whatever name they are called, protectors of his rights,

as well as watchmen over his soul. It is the duty of officers in the church to oversee generally, advise, reprove, and exhort, but it is not to be expected of them, that they become accusers in every matter of wrong suggested to them, then search a whole parish for evidence, and afterwards moderate in the body which is to pronounce sentence. Common sense dictates differently concerning the division of duties in every body, which is vested with judicial powers, where there are rights to be preserved, as well as sins to be punished.

But when will a salutary discipline be maintained in the church? never, until the ruling influence of the body is correct both in sentiment and practice: until this time there will be a scandalous omission of an important duty. Particular consciences may be grieved, and reverend bodies may address without any effect, that will be permanent. It is a want of the power of godliness, and not of information which causes the evil. Christians and churches, must endeavor to purify their lives and warm their own hearts in the spirit of love, before they are proper instruments of administering the discipline of Christ's house; and when this is done there will be little need of information how to proceed.

An important question on this subject arises. How far shall a christian who is conscientious, continue his connexion with a church where the duty of discipline is wholly neglected? To this question the writer can give no answer but the following: act not rashly and imprudently; act in the exercise of a good

conscience, and as, on most deliberate consideration, will be for the glory of God and the good of souls : neither deprive yourself the benefit of Christ's ordinances, because some, whom you cannot prevent, misuse them. Our divine Lord, on a certain occasion said, that the tares and the wheat must grow together until the angels of God separate them. An awful separation.

Messrs. Editors,

The following was some years since transcribed by a lady into her diary, and is now sent for insertion in the *Panoplist*, should it meet your approbation.

CHARACTER OF THE COUNTESS OF
WESTMORELAND.

"A few days since I met with the character of the lady of one of the ancient earls of Westmoreland, written by her husband, and inscribed on the chimney wall of a large room at Budstone-place, in Kent, once the seat of that noble family. It was as follows.

"She feared God, and knew how to serve him ; she assigned times for her devotion, and kept them ; she was a perfect wife, and a true friend. She joyed most to oblige those, nearest and dearest to me ; she was still the same, ever kind and never troublesome ; often preventing my desires, disputing none ; providently managing all that was mine ; living in appearance above mine estate, while she advanced it. She was of a great spirit, sweetly tempered ; of a sharp wit, without offence ; of excellent speech ; blessed with silence ; of a cheerful temper, mildly governed ; of a brave fash-

ion to win respect and to daunt boldness ; pleasing to all her sex ; intimate with few ; delighting in the best ; ever avoiding all persons and places in their honor blemished ; and was as free from doing ill as giving the occasion. She died as she lived, well ; and blessed in the greatest extremity ; most patiently sending forth her pure soul with many zealous prayers and hymns to her Maker ; pouring out her affectionate heart in passionate streams to her Savior."

Behold the portrait ye fair, and copy the original. Then will your husbands praise you. And your names will be recorded, if not in the records of fame, in the Lamb's book of life.

Maine, —. B. Y.

A GOOD CONSCIENCE.

WHAT is there, in all the pomp of the world, and the enjoyments of luxury, the gratification of passion, comparable to the tranquil delight of a *good conscience* ? *It is the health of the mind.* It is a sweet perfume, that diffuses its fragrance over every thing near it without exhausting its store. Unaccompanied with this, the gay pleasures of the world are like brilliants to a diseased eye, music to a deaf ear, wine in an ardent fever, or dainties in the languor of an ague. To lie down on the pillow, after a day spent in temperance, in beneficence, and piety, how sweet is it ! How different from the state of him, who reclines, at an unnatural hour, with his blood inflamed, his head throbbing with wine and gluttony, his heart aching with rancorous malice, his thoughts to-

tally estranged from Him who has protected him in the day, and will watch over him, ungrateful as he is, in the night season! A good conscience is, indeed, the peace of God. Passions lulled to sleep, clear thoughts, cheerful temper, a disposition to be pleased with every obvious and innocent object around; these are the effects of a good conscience; these are the things which constitute happiness; and these condescend to dwell with

the poor man, in his humble cottage in the vale of obscurity. In the magnificent mansion of the proud and vain, glitter the exteriors of happiness, the gilding, the trapping, the pride, and the pomp; but in the decent habitation of piety is oftener found the downy nest of heavenly peace; that solid good, of which the parade of the vain, the frivolous, and voluptuous, is but a shadowy semblance.

Christian Philosophy.

REVIEW.

Two Sermons, delivered in the Presbyterian Church in the city of Albany, on Thursday, Sept. 8, 1808; being the day recommended by the General Assembly of the Presbyterian church in the United States, for Fasting, Humiliation, and Prayer. By JOHN B. ROMEYN, A. M. Albany, Backus & Whiting. 1808.

AMONG the dark "signs of the times," it is encouraging to find *one* omen, that has an auspicious aspect on the interests of the church of Christ, and of our threatened country. A spirit of prayer and supplication is always *a token for good*. When in "troublous times" civil rulers neglect to summon the attention of their people to the duties of humiliation and prayer, it is pleasing to see ministers and churches voluntarily attentive to these duties. By these discourses it appears that the General Assembly of the Presbyterian Church in the United States recommended the

observance of a day of fasting, humiliation, and prayer,

"To beseech the Ruler of the universe that, for Christ's sake, he would be pleased to avert the calamities with which we are threatened: that he would restore harmony to the contending nations of the world: that he would pour out his spirit on our own churches more generally and abundantly: bless the efforts that are making to christianize the heathen, and to extend the blessings of the gospel to the destitute inhabitants of our land."*

Pious example! and worthy the imitation of other religious societies, at this perilous crisis. The Christian, who can slumber in this tempest, may pertinently be addressed in the language of the shipmaster to Jonah, *What meanest thou, O Sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.*†

* The words used by the General Assembly.

† This review was written in February, previously to the auspicious events, which have put a new face on our public affairs. How far such religious exercises, as are here commended, may have contributed to so happy a change, is not for us to decide.

An advertisement, prefixed to the Sermons, satisfactorily accounts for the publication of them; but we could wish one sentence of it had been expunged. If the author did not "imagine this production" would "survive the moment which gave it birth," he ought to have consigned it with all humility, to the grave. We cannot, however, but consider the community, under great obligations to the "Session and Corporation of the Presbyterian Church in Albany," for preventing such infanticide.

The text of these discourses is from ISAIAH, xxvi. 20, 21; *Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.*

After an appropriate and serious introduction, the Preacher proposes, I. To investigate the fact stated in the text, and ascertain how far it is applicable to the present times: II. To illustrate the exhortation given; and enforce it, by way of improvement, on the present solemn occasion.

He considers the text, "from the strong expressions used," as referring "to a retribution more full than any that has yet happened; and judges it applicable to the judgments of heaven on mystical Babylon. In the course of discussion, he asks:

"Are there not indications of uncommon wrath against mystical Babylon,

in the present day? Does it not seem as if the Lord had come out of his place to visit the inhabitants of the earth for their iniquity? What a frightful scene does our age exhibit! I might almost say, the world is in arms. History produces no parallel to the events now passing on the theatre of action. Never, since time began, have interests so immense been at stake. Revolution has succeeded revolution. We have heard the crash of one kingdom after another. Wars are carried on in quick succession, with awful slaughter, and consequences of the last importance to Europe. Every vessel which reaches our shores brings some news of fresh disasters in that part of our globe—of a battle fought—of a monarchy terminated, or a nation subdued. Are not these events the judgments of God to impress upon the world the long forgotten lessons of righteousness? But where is their weight principally felt? On what countries have they been poured forth? Is it not on those which have been connected, and still are, with the Roman hierarchy? Is it not within the bounds of the territory of the fourth empire which Daniel saw? Cast your eye on the map of Europe, and you will find an answer. The indignation of the Lord began in France—it has marched in awful majesty, over Germany—it has fallen with tremendous force on Northern Italy—it has overwhelmed Switzerland and Holland; and now, like a tempest, it is beating on Spain and Portugal. The seat of the wars, which have sprung from the French revolution, have been chiefly in Germany and Italy; and what places have been more devoted to the grand apostasy than these and France, if we except Spain and Portugal?"

In speaking of the *instruments* of the divine judgments, the preacher makes a judicious distinction; which some, even among professed christians, seem not to understand, and which others, for political purposes, very criminally disregard.

"Let none imagine" says he, "that I justify the conduct of the revolutionary leaders of France, who beheaded their king and drove his connexions from the country; or of the scourge of God, who has crippled, by fraud and violence, the power of the house of Austria.—Like Sennacherib, they have been the rods of Jehovah's anger:" but no thanks to them; they

meant not so. Because they are the instruments of God's vengeance, we are not to defend them in their iniquity. As well might a Jew, in the days of Hezekiah, have said of Sennacherib, that it was in vain to oppose him, for he was raised up to punish the nations, as any one in the present day may say so of the furious, the insolent, the unprincipled oppressor of Europe. Nay more; if it be correct to put no hindrances in his way, but on the contrary to favor his plans, because we think he is marching in a course prescribed by God, the witnesses to the truth, who opposed the grand apostasy, which they knew would last for 1260 years, were guilty of a crime. But no; they were right; and so are they right, who now stand in the breach to defend their privileges, and their very existence against destruction. We know not the secret will of God, but must be guided by his revealed word. To say that this bids us to countenance fraud, robbery, and murder, is blasphemy; it is an outrage on the God of heaven. The iniquity of the offending nation does not justify the iniquity of the punishing instrument."

While he considers England, as having

"To answer for much blood of protestants unrighteously spilt, under the Stuart family," he hopes, "the expulsion of that deluded family, and the establishment of a toleration since the revolution, have wiped away her guilt. At present,"

He proceeds, in a strain of animated eloquence,

"The nation exhibits a noble spectacle of christian magnanimity, and of the most diffusive benevolence. I speak not now of her many charitable institutions, or of her incorporated societies for propagating the gospel, which have long existed; but her exertions of late years:—exertions made amidst her wars and under the heavy expenses of supporting them—for extending the blessed Redeemer's kingdom, and for ameliorating the distresses of suffering humanity: to these I refer. From her different missionary associations, messengers of the Cross have gone forth to heathen lands; so that at this time the offers of pardon are made to the stupid Hottentot, the credulous Hindu, and the wandering Tartar!—Yes, at this time, from the Cape of Good Hope, to where the Ganges rolls its waves, the prayers of those who were ready to perish, but

for her aid, are ascending to the throne of mercy, supplicating blessings on all her borders. To her charities the poor Germans can certify, whose lands had been ravaged, whose substance had been taken away, and whose very food was exhausted by the legions of Bonaparte. For their assistance immense sums have been raised, from time to time, and distributed according to the best information. But the most magnificent display of her zeal for the cause of God, we behold in the Bible Society, composed of members from among her nobles, her prelates, her clergy, her citizens. By their means the word of life, the scriptures of the Old and New Testament, are circulating in different languages, throughout the different parts of the old world. Incalculable are the benefits which must ultimately flow to mankind, from this admirable institution; this institution, pre-eminent in the felicity of its design, and the grandeur of its measures! Whilst it unites christians of all denominations, in the former, by the latter it aims, not at the temporal good of a few individuals, but at the eternal salvation of millions of the human race. Exertions of this kind will immortalize the memory of Britain, whilst it affords the strongest ground of confidence in her present safety."

"I consider her (p. 23.) as the only remaining national witness for the truth in Europe—as the last bulwark of the protestant interest there. When she falls, that falls with her."

Mr. Romeyn follows Faber, in supposing the Emperor Napoleon to be the eighth head of the Roman beast; and observes,

"By one of the emperors of this line, it seems, the witnesses are to be slain, and the Roman hierarchy established with additional splendor and power, though only for a short time."

Here he takes notice of the following particulars: 1. The witnesses commenced their testimonies with the rise of the grand apostasy. 2. The catholic superstition, in all its disgusting features, is restored in France by the emperor, and is intimately and inseparably connected with his authority. 3. A popish cardinal is appointed by Napoleon to be chief of the

church over all the congregations in the Rhenish confederation, and he has actually been acknowledged as such by all the protestant princes. 4. Napoleon has constituted a professedly popish government over Holland, Switzerland, and the Rhenish confederation.

Mr. R. believes, in opposition to "many worthy persons of former times, as well as present," that the death and resurrection of the witnesses is not yet past. In support of his opinion, he offers the following arguments: 1. No calamity has yet befallen the true church by the hands of THE MAN OF SIN, THE SON OF PERDITION, which answers in a satisfactory manner, to the symbolical representation of slaying the two witnesses. 2. The witnesses still prophesy in sackcloth, that is, the true church is still in a suffering, depressed state. 3. The witnesses, it is expressly said, will be slain, not when they shall have finished their testimony, as we read, but when they shall draw near the close of it. To these arguments he adds the opinion of the great archbishop Usher, and of other eminent and pious men.

Mr. R. proceeds (SERM. II.) to consider the causes by which "such an awful state of society" will be produced. Some of the leading causes, he thinks, may be found in the existing circumstances of the world at the present day. 1. Desolating wars constitute one feature of the times. 2. Skeptical Philosophy. 3. The improper use which may be made of the art of printing, is another moral cause, calculated to produce the event. 4. The lukewarmness of the pro-

testants generally, as to the points of difference between them and the Roman catholics.

"These points," says the preacher, "are of essential importance, if the church of Rome be really, what we know she is, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. For a long time after the glorious reformation, they were considered in this light by our pious forefathers in Europe. Unhappily in our day, a false charity—an insidious liberality of sentiment, which confounds the eternal distinctions of truth and falsehood, has infected protestants. They no longer view with abhorrence, the blasphemy and idolatry of the papal hierarchy; but consider them trifling errors—mere venial mistakes. The cause of this is to be sought for, in that indifference to religion, which, although for years back it has stamped their conduct in Europe, was more especially conspicuous immediately before the French revolution. The political, commercial, and economical subjects of inquiry then universally fashionable, had almost entirely banished theology from the attention of all classes among them, except the clergy: and even they, in too many places, caught the infection of the times. Hence they adopted a philosophical mode of preaching, which, by keeping Christ out of view, increased the general indifference to the truth as it is in Jesus. A gross ignorance of the essential doctrines of the gospel, and even of the evidences on which its authenticity rests, began to prevail.* Errors of the most awful kind were embraced, and met with little opposition. The public and private worship of God was shamefully neglected, by vast multitudes; and a life of faith in its native simplicity, was to be seen only here and there, emitting its light, like a solitary candle amidst a wide region of surrounding darkness. Piety was hardly visible in the courts of their princes, and met with a cold, inhospitable reception among their nobles. In the middling classes of society, she was still to be found, and among the poor; but her influence was declining fast, through the force of abounding iniquity. Like the blessed Redeemer, from whom she comes forth, she stood in the midst of her own people, a stranger, friendless and forlorn, whom they knew not."

To the second head of dis-

* Dr. Brown's Appendix to Leland's View of Deistical writers.

course he makes this natural and striking transition :

"What ample matter for serious meditation, does the state of the world afford us! The thoughtless multitude, however, view the passing scenes, portentous as they are, with feelings wholly political. Believers alone, recognize in them, the righteous judgments of Almighty God. Filled with anxious cares and solemn apprehensions, they tremblingly ask, what must we do in this trying season? Where must we betake ourselves for refuge, from this storm of divine vengeance? An answer to these questions will be found in the

"Second general head of discourse; which was—to illustrate the direction given in the text, and enforce it by an improvement, suitable to this solemn occasion."

Mr. R. considers the direction of the prophet as suggesting the idea of chambers of distinction, into which the people of God must retire; chambers of safety, in which they must be secured; and chambers of devotion, in which they must be suitably employed. After an interesting illustration of each he proceeds :

"The direction is suitable to you, believers, in this assembly, and to all our brethren in this land. The signs of the times portend evil, and the voice of our Master bids us to hasten to our chambers. I have already said, that God is angry with us; and I now ask, has he not cause for his anger? As a people, we have not, indeed, shed the blood of his saints. But, have we not, like Israel, kicked back, and lightly esteemed the rock of our salvation? Prosperity has made us proud, luxurious, and immoral. We say unto God, by our conduct, depart from us, we desire not the knowledge of thy ways. Every kind of iniquity prevails among us. We are guilty of numerous and aggravated NATIONAL SINS."

A few of the more prominent sins of this character are then mentioned ;

"The prevalence of infidel principles, especially among our rulers, and leading men; neglect of religious ordinances,

and consequent ignorance of gospel truth; inordinate cupidity after wealth, for its own sake, or for the gratification of sinful propensities; our political dissensions; and election of men avowedly immoral and irreligious to office."

Each of these national sins is elucidated in a serious and affecting manner. After mentioning the last of them, the preacher proceeds :

"The fact is notorious, for it is defended as correct conduct. The conclusion arising from this fact, is obvious—that OUR MORAL STATE IS CORRUPTED: FOR IF WE DID NOT, AS A NATION, LOVE SIN, WE SHOULD NOT CHOOSE ACKNOWLEDGED TRANSGRESSORS FOR OUR RULERS. In one particular, this national crime has reached an alarming height: I mean in regard to duelling. That nefarious practice is forbidden in our laws, as well as those of God. Yet, in defiance of this, we find duellists in our courts of justice! and in our halls of legislation! They are caressed by the great; they are admired by the vulgar; they are noticed in our papers. Instead of the stamp of infamy being affixed to their name and memory until they repent, they are encircled, by public opinion with a species of glory. This shews, that public opinion, with us, is enlisted on the side against God and virtue. Surely, no man, stained with a crime of this kind, ought to be countenanced or elected to an office; nor ought any immoral or irreligious man: for eternal truth, Jehovah himself, hath said, 'When the wicked beareth rule, the people mourn.'"

"Think not that I desire the establishment of any particular denomination of christians, by law, or the introduction of a religious test. No; by no means. Christians, your conscience is all the test I want. If that is alive, you dare not, as you value the presence of your God, countenance a man, who you know blasphemes your Redeemer! and who, by his impiety, seeks the destruction of your fondest hopes. If the consciences of christians in this respect throughout our land, had been ever thus alive, they would have paid more deference in time past, to the character, which God himself, by his servant, has drawn of a good magistrate. 'He that ruleth among men must be just, ruling in the fear of God.'†

The conclusion of the dis.

* Prov. xxxix. 2. † 2 Sam. xxiii. 3.

courses is solemn and monitory, becoming equally the subject and the occasion.

From this outline a judgment may be formed of the merits of these Sermons: which will abundantly compensate the purchase and perusal. They will be found to unite comprehensiveness of design with extent of knowledge; energy of thought with strength of expression; method of arrangement with perspicuity of style; and evangelical truth with impressive eloquence.

NOTES are subjoined, which are not merely illustrative of the Sermons, but intrinsically valuable. They discover close thought and extensive reading, on the subject of the CHURCH OF CHRIST; whose past history, present state, and future fortunes, justly claim the profound attention of every christian believer, and especially of every christian minister.

In the application of prophecy to present and future events, Mr. R. may be thought somewhat chargeable with that temerity, which, in less skilful hands, has been essentially detrimental to the cause of truth. The boldness of some recent expositors has prematurely broken the seal of prophecy, and affected to discover and divulge *the times and the seasons, which the Father hath put in his own power*. According to their expositions, the prophetic books are little better than journals of military and political occurrences, as remote probably from "the mind of the Spirit," as from the thoughts of the holy seers. The rule, prescribed to a pagan *Vates* for the construc-

struction of a poem, deserves, surely, not less regard in the exposition of a sacred *Vates*, an inspired prophet:

Nec dens intersit, nisi dignus vindice nodus Inciderit.

That Mr. Romeyn has, in some degree trespassed this rule both in his premises and conclusions, will probably be the opinion of some of his judicious readers.

The *date of the commencement* of Antichrist, it is obvious, must determine the time of his destruction; because the whole period of his reign is fixed by the "*pure word of prophecy*" to 1260 prophetic days, or solar years of his origin. For that date, Mr. R. mentions two epochs, which he considers as supported by the strongest arguments. The one is A. D. 606, when Phocas, emperor of Constantinople, constituted Boniface, the bishop of Rome, universal bishop, or supreme head in spiritual matters; the other is A. D. 756, when Pepin made a grant of the Exarchate of Ravenna, and of a district of country along the Adriatic, called the Pentapolis, to the Pope, by which he became a temporal prince. In either case, Mr. R. says, "it is evident that we are not far from the end of the whole period." Again (p. 26.),

"The witnesses are to be slain when their testimony is just finished; which will be towards the end of 1260 years, the period of the grand apostasy. If that be near its close, their death cannot be far off. Either the present generation, or that which succeeds it, will probably see the doleful period."

Again (p. 34.),

"In all probability half a century at least will elapse, before this, that is, be-

fore the termination of the grand apostasy."

Do the conditional and indeterminate premises justify these conclusions? Is not the language, at least, calculated to convey to the reader an idea of *proximity* of the Millenium, which is neither supported by the arguments of the preacher, nor by the expositions of the ablest theologians? If A. D. 606 were *proved* to be the date of the rise of Antichrist, it would then follow, that we are not far from the end of the whole period; for that must then be A. D. 1866. If A. D. 606 were shown to be the *probable* date of the rise of Antichrist, it would then follow, that we are *probably* not far from the end of the whole period. If however, instead of this period, the year 756 be the date of the rise of Antichrist, it does *not* follow, that we are not far from the end of the whole period; for that must then be A. D. 2016, that is, upwards of 200 years from the present time. Now the preacher, so far from *proving* the reality, or probability, of either of these hypotheses, merely observes in a note, after adverting to "other memorable æras" in the 8th century: "The two æras, mentioned in the discourse, are supported by the strongest arguments." He indeed discreetly subjoins: "Time alone can determine the true one."

The truth of this last remark is often overlooked by sanguine expositors; and perhaps has not been so perfectly regarded by Mr. R. himself, as it deserved. It essentially coincides with the great principle of bishop NEW

TON, That the event is the only sure expositor of prophecy. While we soberly interpret the prophecies of Scripture relating to the present and future times, we should take heed, not to be wise "above what is written." The apostle Paul found it necessary to caution the christians of his time *not to be shaken in mind, or troubled, neither by spirit, nor by word, nor by letter*, as from him, *as that the day of Christ was at hand*, 2 Thess. ii. 2. Some of the fathers of New England, a century and a half ago, apprehended that the destruction of Antichrist was very near. Erroneous constructions of prophecy, when detected by expositors, or confuted by events, tend to shake the faith of believers, give confidence to sinners, and furnish triumph to infidels. It is conceded by Mr. Romeyn (p. 15.), that "preparations" for the final destruction of Antichrist "will be making many years previous." How many years will be allotted to this preparatory work, God only knows. According to the opinion of bishop Newton, Mr. Lowman, and other eminent divines, about one hundred and ninety years of the reign of Antichrist yet remain; for they fix the termination of that reign about the year of Christ 2000. It is indeed remarkable, that Mr. Romeyn himself observes (p. 66.), that "the 1260 years of the reign of the MAN OF SIN must, in all probability, terminate at or about the year 2000 of Christ, or 6000 of the world." Should this be the fact, neither "the present generation," nor "that which succeeds it," will

probably see "the doleful period" of the slaying of the witnesses, which is but very shortly to precede the final destruction of Antichrist.

Let not the trumpet therefore give an uncertain sound; nor the watchman, a premature alarm. The cause of Christ gains nothing by factitious aid. Motives, by which to excite sinners to repentance and saints to vigilance, can never be wanting. To the one it may always be said: *Behold, now is the accepted time; behold now is the day of salvation!* To the other: *Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.* The one are to be persuaded by those "terrors of the Lord," which are actually exhibited in his word; the other, to be animated and comforted by those "exceedingly great and precious promises," which are there recorded. Meanwhile the care of the Church may confidently be left with Him, who hath founded it on a rock, and who hath assured us, that the gates of hell shall not be able to prevail against it.

In confirmation of our stricture on the discourses under Review, the judgment of the learned and sagacious MEDE deserves serious regard. "From which of these beginnings of the apostatical times," says that eminent expositor, "or whether from some other moment within or between them the Almighty will reckon that his computation of

these ὑσέροι καιροί, which ended will finish the days of the Man of Sin, I curiously inquire not, but leave unto him who is Lord of times and seasons: nor do I think that the Jews themselves could certainly tell from which of their three captivities to begin that reckoning of 70 years, whose end should bring their return from Babylon, until the event assured them thereof."* With this judgment on the precise subject before us, coincides the judgment of a recent writer of celebrity on the subject of *all unaccomplished prophecy*: "When the accomplishment of a prophecy is still future; when once the general subject is ascertained, at that point interpretation ought to stop for the present, reverently expecting the farther comments of time, the authorized and infallible expositor."†

On the whole, we think Mr. Romeyn's own account of these discourses (p. iv.) just and accurate:

"The conjectures started concerning the revival of popery, and other subjects connected with it, may prove, in the issue, erroneous. The moral and religious truths, however, advanced and enforced, are those of the gospel of Jesus Christ, and deserve serious consideration in the present awful crisis."

* *Apostasy of the latter times*, p. 85.

† *Critical Disquisitions on the xviiiith Chapter of Isaiah*. By the Bishop of Rochester, 1799.

A Discourse, delivered before the Society for propagating the Gospel, among the Indians and Others in North America, at their Anniversary Meeting in Boston, November 3d, 1808. By Abiel Holmes, D. D. Minister of

the First Church in Cambridge. Boston : Published by Farrand, Mallory, & Co. pp. 68. 8vo.

It is the general expectation of christians, that the time is not far distant, when the sound of the gospel shall be heard, and its power felt, by all the nations of the earth. There is not, however, an unity of sentiment with respect to the future condition of the church, during the interval, which must precede the "latter day of glory."

Some able divines suppose, that the "*slaying of the witnesses*" is yet to come; and that, before the true gospel shall become triumphant throughout the earth, the "*man of sin*" shall be exalted to a greater height, than he has ever yet attained.* Others, among whom it would seem to us, may be numbered the author of the sermon before us, view the present peculiar prosperity of the church, and the energetic measures, which are taken in different parts of the christian world, to propagate the knowledge of the truth, as introductory to the universal spread of the gospel.

An attention to the subject of *Missions*, and *Missionary Societies*, will lead us to see, that as much has been done, with regard to these two important objects, within fourteen years, as was done for almost as many centuries before; particularly, if we except the labors of the Jesuits. From these, and many other considerations, which our present design does not per-

mit us to specify, we are inclined to think with the author of this sermon, that "*the time will not tarry*," when all nations shall know, and obey, the truth as it is in Jesus.

If this opinion be correct, there is a peculiar propriety and encouragement, in preaching sermons for missionary purposes, and endeavoring, by every lawful means, to call forth the charity and the exertions of the public, in favor of spreading the gospel. We will not say, that if the "slaying of the witnesses" be yet to come, it would not be our duty sedulously to propagate the knowledge of salvation. We know not when that time will arrive, if it be still future; and the salvation of one soul is a reward, infinitely beyond all the labors already bestowed, or which can be bestowed upon missionary purposes. Yet, if the opinion, maintained by some that the protestant religion within a moderate period of time, will become *visibly extinct*, and the kingdom of the beast be universal, should be generally received and embraced, we apprehend the hand of death would be laid upon that zeal and active benevolence, which are springing up to life, in many parts of the christian world.

The sermon before us, we think, is judiciously calculated, to promote the missionary cause. The text is selected from the 72d Psalm, 17th verse. "*His name shall endure for ever : His name shall be continued as long as the sun : And men shall be blessed in him ; all nations shall call him blessed.*"

After some introductory remarks, in which the author vin-

* See the two sermons, by Rev. J. B. Romeyn, reviewed in the preceding pages.

dicates the application of this text, to the Messiah, he unfolds the subjects which he intends to illustrate. He proposes, 1. *To shew the perpetuity of Christ's name.* 2. *The blessings of his kingdom.* 3. *Its extent.*

Under the first head he has shewn, that the *being* and *government*, and *church* of Christ, are perpetual. From the establishment of these three facts, the inference is drawn, that his *name* will be *perpetual*. "His *existence* will *preserve* it, his *subjects* will *confess* it, and his *church* will *celebrate* it, *for ever*."

The *eternal existence* of Christ is expressly asserted, and proved. We cheerfully accede to this important truth. But we apprehend, that the being of Christ is not eternal, in the same sense, that his kingdom and church are. These last commenced with the existence of creation; and are eternal only in the *prospective* sense, if we may be allowed this expression. The first is eternal, both in a *retrospective* and *prospective* sense. The texts which are cited, in proof of the perpetuity of Christ's being prove, and we apprehend were plainly designed to prove, his eternity, in the sense just mentioned. It might have been sufficient, for the design of the text, to shew that Christ *will be* eternal. But as nearly all the texts, which relate to this subject, shew that he has existed from everlasting, as well as that he will continue to exist; and as *omne majus continet minus*, we feel no objection to the illustration, or the reasoning as it now stands. We would simply suggest, whether it might not have been proper, to notice

a difference between the perpetuity of the *being* of Christ, and *that* of his *kingdom* and *church*.

On the second clause of the text it is justly remarked, that the word translated *continued*, "strictly signifies *propagated*." In the author's remarks upon this, he gives a succinct account of the propagation of religion, in different ages of the world; and justly observes with respect to the rapid spread of christianity, that "no adequate causes can be assigned for it without recourse to that *divine agency*, to which the sacred historian ascribes it."

Under the second head, "*The blessings of Christ's kingdom*," we have a brief, but pleasing account, of the blessings conferred upon us by the gospel. The author's plan did not permit him to dwell long, on this part of his subject. He has said enough, however, to satisfy us, that the *light of nature* and of *philosophy*, the hobby horse of modern infidels and skeptics, is not regarded by him, as sufficient, or equal to that of revelation. The feebleness, the darkness, and the inefficacy of human wisdom, to guide the inquiring soul into the paths of peace, are properly noticed, and duly estimated. We presume Dr. Holmes does not think it a matter of little consequence, whether "Jehovah, Jove or Lord," be worshipped. He justly considers it as the pre-eminent glory of christianity, that it has shed its light and salvation, over a benighted and perishing world.

With respect to the "*extent of Christ's kingdom*" which is the third division of the sermon,

the author has shewn, by judicious and sufficiently numerous quotations from the Scriptures, that it shall yet embrace *all the nations* of the earth. This is a doctrine, which is so often and so plainly taught, in the word of God, that we think there can be no propriety, in explaining it away by considering the language in which it is conveyed, as merely figurative and hyperbolical.

From the doctrines of the text as thus laid down, and established, the author deduces several consequences. 1st. *We perceive the inestimable privilege of the Gospel.* 2d. *The duty of propagating the Gospel.* And 3d. *What encouragement is given us to propagate the Gospel.*

Under the last reflection, the author adverts to the zeal and success of former and primitive missionaries among the Indians, in this country. He urges, with a pious engagedness, the necessity of continued exertion, for the missionary cause. He describes the success with which such efforts are crowned, in the eastern world, and concludes, by declaring his persuasion, that *the time will come, and will not tarry*, when the kingdom of Christ shall fill the whole earth.

We could, with great pleasure, transcribe the two last elegant and animated paragraphs, of this sermon, did our limits permit. But we have been so particular, in detailing the divisions of the discourse, that we must desist.

On the whole, we hesitate not to say, we have derived much pleasure and satisfaction, from the discourse. It is simple, and unaffected. It aims at no false splendor, and puerile elevation

of style, without elevation of thought. At the same time, its language is chaste and appropriate. We think the author is peculiarly happy, in his introduction of scriptural language. The frequency of this, instead of appearing formal and awkward in him, serves to enliven the discourse, and fortify every part of it.

We sincerely wish, that the object of this discourse may be promoted by it. It is a candid and scriptural appeal to christians, respecting the importance of making exertions, in the missionary cause. We feel a decided approbation of every lawful effort, which is made to disseminate the blessings of the gospel of peace. When we view the little company of disciples at Jerusalem, after the ascension of Christ, going forth with a zeal, worthy of their cause, to preach repentance and remission of sins; when we see them, without political influence, or wealth, and in opposition to all the powers of earth and hell, carry the glad tidings of salvation, to the ends of the earth; we blush for the desponding thoughts, which ourselves and others too frequently indulge, respecting the future progress of christianity. "Jesus Christ is the same, yesterday, to-day, and for ever." He is the same protector of his church now as then. His Spirit has the same power. And though we do not look for miracles, now, like those in the primitive age of our religion, yet we do not think the progress of the gospel, when christians cheerfully and vigorously unite their prayers and exertions, to diffuse its blessings, *less certain now,*

than in the days of the apostles. We earnestly pray, with the author of this sermon, that "*the Lord would send prosperity*" to the Missionary Society of which he is a member, and crown all their efforts to propagate the knowledge of truth and salvation, with abundant and glorious success.

Some instructive notes, and an

appendix, containing an account of missions, and a list of the members of the Society for Propagating the Gospel, are added. These last may form accurate and interesting records, for some future ecclesiastical historian, who may wish to trace the history of missionary societies to their origin.

RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETIES.

Prompted by the noble example of "The British and Foreign Bible Society," some years since established in London, two similar Societies have been recently established in the United States; one in Philadelphia, the other in Connecticut, whose constitutions follow.

PHILADELPHIA BIBLE SOCIETY.

THE subscribers, having taken into consideration the inestimable value of the Revelation which it hath pleased God to make to our world, of his existence, character, will, works, and grace in Jesus Christ, in the Bible, and of the great benefits to be expected from the distribution of it among persons who are unable or not disposed to purchase it, have agreed to form themselves into a society for that purpose, to be called

THE BIBLE SOCIETY.

1. The Bible selected for publication or distribution shall be without notes; copies of it in all the languages in which it is calculated to be useful, shall be distributed, when deemed necessary by the Society.

2. Each person who becomes a member of the Society shall pay five dollars at the time of subscribing the constitution, and two dollars every year afterwards. Persons who subscribe fifty dollars or more, shall be members during life, without any further contribution.

3. The business of the Society shall be conducted by twenty-four

managers, who shall, after the first election, be chosen annually by ballot, by the members present, on the first Monday in May, and who shall, within three days afterwards, meet and choose a president, four vice-presidents, two secretaries and a treasurer, out of their own body. Seven of the managers shall be a board for all transactions, except the appropriation of money above the sum of five hundred dollars, when thirteen shall be necessary to constitute a board. They shall make by-laws for the government of the Society, correspond with other Bible Societies, keep an account of the receipts and disbursements of money, and lay them annually before the public, with an account of the issue of their labours in the great object of the Society.

4. A special meeting shall be called at any time by the president, or by any three managers, with the concurrence of the president, or one of the vice-presidents.

5. No alteration of this constitution shall be made, without the concurrence of a majority of the members, met after due notification.

MANAGERS.

Right Rev. William White,
Rev. Dr. F. H. C. Helmuth,
Ashbel Green,
Joseph Pilmore,
William Staughton,

James Gray.
 Rev. *Archibald Alexander,*
Thomas Ware,
Philip F. Mayer,
Samuel Helffenstein,
Joseph Zesline,
Jacob J. Faneway,
 Dr. *Benjamin Rush,*
 Mr. *Edward Pennington,*
Peter Vanpelt,
Robert Ralston,
George Krebs,
Laurence Seckel,
William Shufflebottom,
Thomas Allibone,
Francis Markoe,
Frederic Shinkle,
Thomas Montgomery,
Benjamin B. Hopkins.

CONNECTICUT BIBLE SOCIETY.

ARTICLE I. The Society shall be styled, The Connecticut Bible Society. The circulation of the Holy Scriptures shall be its only object. The common version of the Bible, and impressions that combine cheapness with plainness, without note or comment shall be selected. In the accomplishment of this great object, the Society shall be at liberty to co-operate, as opportunities shall offer, with any other Societies formed for the same purpose.

II. The annual payment of three dollars shall constitute the person paying that sum, a member of the Society: And the payment of forty dollars shall constitute the person, advancing that sum, a member for life, without any further payments.

III. Every member of the Society shall be entitled to receive two Bibles annually, provided he apply for the same, to the directing committee, within six months from the time of the annual meeting.

IV. Any sums of money, which shall, at any time, be subscribed and paid, either smaller or larger than those necessary to constitute membership, will be thankfully accepted, and with religious strictness, appropriated in the same manner with the monies which shall be paid by the members themselves.

V. A committee of seven called, The Directing Committee, shall be chosen yearly. Guided by the first

article, they shall purchase Bibles, and superintend the distribution of them for the Society. They shall meet in Hartford, as soon as convenient, after they shall be chosen; and thence by their own adjournments through the year. A majority shall constitute a quorum for business; and two may adjourn from day to day. They shall choose of their number, a moderator and a clerk, for a term not less than one year. The clerk shall record the doings of the committee, and lay them before the Society at its annual meetings.

VI. The Society shall annually choose a president, vice-president, treasurer, and secretary. At every meeting, the president; or if he be absent, the vice president; or if both be absent, a member chosen for the session, shall preside. The secretary shall keep a record of all the Society's doings, and shall correspond in their name.

VII. The treasurer shall keep the accounts of the Society, receive their monies; pay the orders of the directing committee; and annually report, to the Society the state of their funds.

VIII. No person, holding an office, or offices, under this Society, shall receive any pecuniary compensation for his services.

IX. The stated annual meeting of the society shall be holden in the city of Hartford, on the second Thursday of May at nine o'clock in the morning. A majority of the members present shall be competent to the transaction of business. An extraordinary meeting of the Society may be called by the president; or, in case of his disability, by the vice-president; at the request of twelve members. Notice of such meeting shall be given in, at least, two newspapers of Connecticut; and as much as two months previous to the holding of the said meeting.

X. Two thirds of the members present in any annual meeting may make alterations and amendments of this constitution.

With pleasure we extend the knowledge of the following interesting correspondence which we copy from the *Evangelical Intelligencer*, for April, 1809.

AT A MEETING OF THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

January 16, 1809.

"EXTRACTS from two letters from Robert Ralston, Esq. addressed to Josiah Roberts, Esq. were read, dated Philadelphia, November 10th, and December 13th, 1808, containing an account of the measures which had been successfully adopted to procure the formation of a Bible Society in that city, on an extensive scale."

"A letter was also read, from Robert Ralston, Esq. treasurer of the Bible Society, instituted at Philadelphia, on the 12th of December, 1808, addressed to this committee, announcing the formation of such a Society, inclosing a copy of its constitution, and soliciting the countenance and assistance of this society, as an encouragement to vigorous exertions in America."

"Resolved unanimously, That the sum of two hundred pounds be granted to the Bible Society at Philadelphia, and that it be communicated to the members of that Society, that this committee will extend their aid to them, in proportion as they can extend the sphere of their operation." Extracted from the minutes,

JOSEPH TARN, assistant sec'y.

From the Rev. John Owen, Secretary of the British and Foreign Bible Society, to Robert Ralston, Esq.

Fulham, near London, Jan. 25, 1809.

DEAR SIR,

I HAVE great pleasure in reporting to you the high satisfaction which the committee of the British and Foreign Bible Society received from your communication relative to the Bible Society, recently formed at Philadelphia, of which you are the treasurer.

The committee considered the intelligence as announcing an event from which through the divine blessing, the most auspicious consequences may be expected to result. Under this impression they immediately voted the sum of two hundred pounds, in aid of your funds, and as a testimony of their readiness to afford you the desired encouragement with the least possible delay.

It was the unanimous disposition of the committee, to have

manifested their respect for your undertaking, by granting you a pecuniary supply upon a much larger scale: but they were restrained from indulging it, by the consideration of those limits which you appeared to have prescribed to the plan and designation of your Bible Society. Had it entered into your views, to comprehend as many provinces as could be brought to concur with you in one institution, of which Philadelphia might be the centre, the committee would have regarded your plan as better adapted to the accomplishment of your object, and would gladly have extended to it a proportional degree of pecuniary encouragement. As it is, they very cordially hail, in its limited engagements, the "day of small things;" and confidently trust, that you will be stimulated to give it as much enlargement, as the local circumstances of your country will admit.

Proceed therefore, dear sir, in giving to your infant institution, every possible degree of latitude and efficiency. Hold out the Scriptures in their naked simplicity, as a rallying point to the several denominations of christians in the American union: and reckon, in the prosecution of this glorious work, upon the blessing of God, the prayers of all good men, and the cordial co-operation of the British and Foreign Bible Society. I am, dear sir, yours very faithfully,

JOHN OWEN, secretary.

Robert Ralston, Esq. treasurer to the Philadelphia Bible Society.

Extract of a letter from Josiah Roberts, Esq. of London, to Robert Ralston, Esq. treasurer of the Bible Society, established at Philadelphia.

London, 16th January, 1809.

MY DEAR FRIEND,

CONCEIVING it possible that a line may yet be in time to reach the packet before her departure from Falmouth, I hasten to inform you without delay, that the result of the application this day to the committee of the British and Foreign Bible Society, in behalf of the Bible Society, established in your city, is a donation of two hundred pounds sterling; for which sum you are authorized to

draw upon Joseph Reymer, Esq. and your bill will be duly honored.

The communication you were pleased to make on the subject was laid before the committee, and produced a most favorable impression; one feeling seemed to animate the whole body on the occasion, that of fraternal affection to our fellow christians in America, who in such circumstances are holding out the right hand of fellowship, and asking our co-operation in the glorious work; to use the expression of a member of the committee, "the challenge is accepted, and we hail the auspicious event."

By the first departing vessel, the resolution of the Society and their answer to your communication will be forwarded you; but I was charged particularly to state, that the assistance of the Society is by no means intended to be confined to the sum now granted, should the scale of your institution be extended, which is earnestly desired; and could it be made the foundation of a society, confined not to one state, but embracing the whole of the United States, under the title of the Union Bible Society, or United States Bible Society, much larger assistance would be afforded; had the plan already adopted, been of this extensive nature, a grant of at least five hundred pounds, would have been voted this morning. You can however, on the spot, be better able to judge of the plan which is most calculated to be effectual.

A valuable friend on the committee, who has given much attention to the subject, particularly remarks on the good effects in point of *union*, which have arisen to this society, from having the proportion of members, of each religious denomination forming the committee, fixed in the constitution; probably this idea has already been adopted, though in the United States it must be of smaller importance than in this country, where as there is an established religion, little jealousies are more to be feared in bodies uniting from different denominations for one great object. I am, most truly, my dear friend,

JOSIAH ROBERTS.

From the same to the same.

London, January 21st, 1809.

MY DEAR FRIEND,

I WROTE you very hastily the 16th instant, immediately on my return from the meeting of the committee of the British and Foreign Bible Society, to communicate the result of the application, inclosed to me under cover of your much esteemed favor of the 13th ult. That letter and also your favor of the 10th November, were read before the committee, and made a most pleasing impression on the minds of the chairman, (lord Teignmouth) and all the members present; indeed universal satisfaction was expressed at the intelligence they contained; and the sum of two hundred pounds sterling was unanimously voted to the Bible Society of Philadelphia, with a recommendation to enlarge the sphere of its operations and an assurance in such case of further assistance. Under cover hereof, you will find a copy of the resolution, extracted from the minutes, and before this is closed, I hope to receive from the secretary an answer to your communication, to lay before the Bible Society of Philadelphia. For the said sum your bill on Joseph Reymer, Esq. of this place, will be duly honored.

Had this institution been proposed in the first instance to embrace the whole of the United States, a much larger sum, at least *five hundred pounds*, would have been voted in aid of the object, but as you justly remark, it was highly desirable that no time should be lost; and I rejoice to find that the good work is begun; other societies will no doubt be formed for the purpose, and if they could be so instituted as to branch out from yours, which is in a central part of the United States, so as to form one great body, the friends of the object here think that it might be more extensively useful, than if different societies under various titles be formed throughout the union. On this subject the supporters of the cause in the United States are able to form the best judgment, but being strenuously urged by several friends of the Bible Society here, I was unwilling not to mention it.

It is truly delightful to witness the

happy influence which has been produced here, by different denominations of christians uniting together in this work of faith and labor of love; they become better acquainted with each other, esteem each other more highly, and exhibit to the world a convincing proof, that in promoting the best interests of immortal beings, and the glory of God, christians who differ on many inferior points, can draw together and harmonize as one great family in which the power of religion is felt and exemplified. What sight can this earth exhibit more gratifying, more consolatory! One turns to it with delight, when the mind is distressed and terrified by the scenes which are presented every where around us, the awful effects of our common apostasy from God, the source of every enjoyment. Your affectionate friend,

JOSIAH ROBERTS

FIELD FOR MISSIONARY EXERTION.

THE harvest truly is plenteous, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest. Matt. ix. 37, 38.

Such as are but little acquainted with geography, or who have not attended particularly to the population of our globe, can form but an incompetent idea of the evils sin has produced, and of the loud call for fervent supplications and vigorous exertion. The subsequent statement, it is believed is so far from being extravagant, that, if error exists it will be found in its deficiency and not in its excess.

HEATHEN OR PAGANS

for the most part worshippers of idols, of priests, of the heavenly bodies, &c. IN ASIA.

Places.	Inhabitants.
Samocida,	1,900,000
Kamatscatka,	906,000
Japan,	10,000,000
Adjacent Isles,	4,955,000
New Holland,	13,000,000
New Zealand,	1,140,000
New Ireland,	2,000,000
The Friendly,	Islands, 1,300,000
Sandwich,	
Pelew,	
Society,	
Kurile,	150,000
The Phillippine islands,	

The Calamines, in which are

some catholics,	250,000
Hither India,	50,000,000
Tibet,	10,500,000
Hindustan,	110,000,000
Isle of Ceylon,	2,000,000
New Britain,	700,000
New Guinea,	950,000
New Caledonia,	200,000
Maldives,	Islands in some of which there are many Mahometans, 17,000,000
Java,	
Borneo,	
Timor,	
Sumatra,	
Celebes,	
Boutam,	
Pullo Lout,	
Molucca,	

IN AFRICA.

Negroland,	18,000,000
Congo,	2,000,000
Loango,	2,000,000
Benguela,	1,800,000
Angola,	1,500,000
Mataman,	2,000,000
Ajan,	2,500,000
Zanguebar,	3,500,000
Moncoemugi,	2,000,000
Sofala,	1,000,000
Terra de Natal,	2,000,000
Caffraria,	2,500,000
Isle of St. Thomas,	10,000
Madagascar,	1,500,000

IN AMERICA.

Brazil,	15,000,000
Chili,	2,000,000
Paraguay,	10,000,000
Amazonia,	8,500,000
Peru,	10,000,000
Terra Firma,	10,000,000
Of negroes in a state of heathenism.	
The Little Antilles, contain	150,000
The Bahamas,	22,000
The Great Antilles,	300,000
The Carribbees and other islands,	400,000
Guiana,	2,000,000
Terra Magellanica,	9,000,000
Old Mexico,	14,000,000
New Mexico,	15,000,000
Pagans, north of the U. States,	3,000,000
West of the Mississippi,	4,000,000
Cumberland's isle,	10,000
Madre di Dios,	8,000
Terra del Fuego,	5,000
Of those who revere the false prophet Mahomet, and who are captivated with the errors of the Koran, there are :	

IN EUROPE.

Turkey,	10,000,000
The Tartarys,	2,000,000
Isles Tenedos, Negropont and Lemnos,	40,000
Other islands in the Ar- chipelago and Medi- terranean,	800,000

IN ASIA.

Turkey in Asia,	20,000,000
Persia, (sect of Ali)	22,000,000
Arabia,	17,000,000
Great Tartary,	30,000,000
Isle of Maldives,	100,000
Isle of Boutam,	80,000
Scattered through the In- dias,	10,000,000
Scattered through the Asiatic isles,	2,000,000

IN AFRICA.

Egypt,	2,000,000
Nubia,	2,500,000
States of Barbary,	3,000,000
Biledulgered,	2,000,000
Zaara,	800,000

Vast numbers of Jews are scattered through Europe, Asia, and Africa, and a few through North and South America, on whom, when Moses is read, the vail resteth even to this day.

The above statement is drawn chiefly from a work published by Dr. Carey, in the year 1792, entitled "An Inquiry into the obligations of christians to use means for the conversion of the heathen." It has been corrected as far as practicable by the works of geographers, travellers, and navigators who have written since that time. *Evan. Intel.*

CONTRIBUTION FOR RELIGIOUS TRACTS.

[We have formerly mentioned the success of Rev. THADDEUS OSGOOD, a missionary employed by the Society for propagating the gospel among the Indians and others in N. America, in collecting money for the purpose of procuring the printing of religious tracts for distribution, among the destitute inhabitants on the north western frontiers of the United States, and in Upper Canada.—We have published the names of these contributors, as an incitement to others to imitate their good example, and to shew the fidelity of the missionary, in ex-

pending the charity entrusted to him.—We have lately received a letter from Mr. Osgood, containing another list of contributors, which we give to the public for similar reasons.—The sums are indeed small; but when the limited circumstances of the contributors are considered, together with the benevolent purposes for which their money is given, and the cheerfulness with which their offerings are made, we think their names deserve to be recorded. The list follows.—

"On the way from Buffalo to Pittsburgh. M. Landon \$1, S. Reed 1, J. Wythe 1, E. Mervin 1, Capt. J. Forbes 1, R. Haynes 1, S. Tylee 1, J. Tylee, Esq. 1 50, G. Clark 1. At Pittsburgh Rev. R. Patterson 2, Rev. J. Taylor 1, J. Baird 1, S. Allen 2, W. Bonnett 2, Maj. J. Craig, 3, W. Gazzam 1, Mr. Wrenshall 1, J. Wilkins, Esq. 1, Gen. J. Wilkins 1, W. Semple 1, A. Downing 1, J. Sewell 1, J. Faris 1, C. Cowan 1, Z. Farmihill 1, W. Gibson 1, W. Graham 1, J. Morrison 1, M. Lawrie 1, R. Cunliffe 1, J. Shelton 1, Maj G. Denney 1, R. Spencer 1, J. Little 1, Col. J. Ohora 3, J. Barker 1, O. Omsby 1, Gen. P. Newell 2, J. Crommel 1, J. Sumrill 1, J. Woods, Esq. 2, Dr. N. Bedford 2, Z. Cramer 2, J. Ross, Esq. 2, B. Robbins 1, B. Bacude 1, Banton and Milton 1, D. Mc'Kuhan 1, T. Ralon 1, Washington (Penn.) Rev. M. Brown 1, N. Plummer 1, A. Reed 1, T. Acheson 1, J. Simmonson 1, P. Campbell, Esq. 1, B. Jackall 1, A. Murdock 1, J. Mountain, Esq. 1, J. Kerr, Esq. 1, D. Weilde 1, J. Shannon 1, H. Wilson 1, R. Hazelet 1, T. McFarden 1, Brown and Simple 2, D. Moore 1, H. Whylee 1, from Washington to Cumberland. Dr. G. Mitchell 1, J. Bowman 2 50, E. Bayless 1 50, J. Hazelip 2, W. McMahon, Esq. 2, S. Smith, Esq. 2. These complete my long list."

TETRAGLOT BIBLE.

[In the Panoplist and Missionary Magazine, for February last, we published a communication on the subject of a *Tetraglot Bible*. This has been made the topic of conversation among a number of learned men, and a plan for publishing such

a work in the United States has been seriously contemplated, and we hope may, in due time, be carried into effect. On this subject we have received a letter, of which the following is an extract.

May 2, 1809.

To Rev. Dr. Morse.

REV. SIR,

I was highly pleased with the observations which, in a late *Panoplist*, were made on a *Tetraglot Bible*. The importance and utility of such a work, must be readily acknowledged by every friend to biblical literature.

Unquestionably *Van der Hooght's* edition of the Hebrew Bible is preferable to any other.

Extensive knowledge, an accurate judgment, and a sacred regard to truth, are essential in those who may be employed for selecting the best copies of the Bible in the other languages, which the Tetraglot proposes to embrace.

I cordially approve of the plan of printing the Old Testament in four columns, a column for each language, on the same page.

I should much prefer the Latin to the French version of the New Testament.

The Tetraglot Bible will be of vast benefit to those who examine, with critical attention, the Holy Scriptures. I ardently hope that before a very distant day, we shall be favored with this highly important addition to our theological libraries. It is sincerely wished that the gentlemen, who are engaged in editing the *Panoplist* and *Missionary Magazine*, will lend their encouragement and support to the accomplishing of this object. Much might be done by the literary efforts of a pious and learned body of respectable men. Such a work would be a most honorable proof of the enterprise, taste, and literature of our religious public. I would most cheerfully contribute every thing, which my circumscribed sphere of influence will permit, to give effect to any proposals which might be issued for the publication of the work.

With affection and esteem,
your obedient servant.

GREAT BRITAIN.

Annual Examination of Homerton Academy.

It having been judged expedient to alter the mode of conducting the annual examination of the students at Homerton, on Tuesday, June 28, they were examined there as usual, before several of the ministers and gentlemen who belong to the two societies by whom the institution is supported, as to their progress in classical, philosophical, and theological learning; and the next day three English orations were delivered publicly on theological subjects, at the meeting house in New Broad Street, before a numerous and respectable auditory, who expressed themselves very highly gratified with the spirit and talents discovered by the young men, while it afforded the sincerest pleasure to the friends of that venerable and useful institution, and encouraged the pleasing hope of their being hereafter eminently useful to the churches of Christ. *Rel. Mon.*

Hoxton Academy.

A NUMEROUS meeting of the supporters of this institution was held in the adjoining chapel, on June 22, when three of the students delivered themes on the following subjects. Mr. W. Jones, The religious persecution of our forefathers. Mr. Redford, The progress of the gospel in Britain since the revolution. Mr. Suelgar, The latter-day glory. Mr. Slate and Mr. Buck engaged in prayer. The next morning, there was an association of the ministers educated in this academy; who gave very interesting accounts of the progress of the work of God in their different congregations. In the evening, Mr. Castleden of Woburn, preached on the wisdom of winning souls; Mr. Thomas and Mr. Hooper engaged in prayer. *Ibid.*

Catholic College at Maynoth, Ireland.

A REPORT of the state of this college has been laid on the table of the house of commons; a few extracts from it will probably interest many of our readers.

The sums expended in buildings, previously to the 1st of January, 1806, amounted to 21,640*l.* and the number of students which these buildings were capable of accommodating was 200. The additional grant of 5,000*l.* made by parliament in 1807, was intended to provide more commodious lodgings for these 200 students, and also to procure accommodations for a larger number. The buildings, as they now exist, are calculated to receive 250 students. The establishment not only affords lodgings for the students, but commons and instruction, and supplies them in the public halls with coals and candles during the hours of study. All other expenses are borne by the students, and are estimated at about 20*l.* a year. The whole recess enjoyed by the members of the college with the exception of a few days at each of the three great festivals, is two months; and even during that period the students are not allowed to quit college without special leave. At other times, both masters and students are obliged by statute to strict residence. Before admission each student must produce certificates of his age, parentage, and baptism, and of his having taken the oath of allegiance, together with a recommendation from his diocesan; and must sign a declaration binding him to a faithful observance of the college statutes. The following is the general order of each day:—**MORNING**: five o'clock, first bell; half past five, common prayer; six, study in halls; half past seven, mass; eight, breakfast; nine, study in halls; ten, class; half past eleven, recreation; twelve, study in halls. **AFTERNOON**: half past one, class; three, dinner; five, class for modern languages; six, study in halls; eight, supper; nine, common prayer; half past nine, all retire in silence to their chambers. The general course of study embraces humanity, Greek, belles-lettres, logic, metaphysics, ethics, elementary mathematics, algebra, geometry, conic sections, astronomy, mechanics, optics, hydraulics, chemistry, &c. &c.; and the modern languages, particularly English, Irish, and French. The course of divinity is divided into dogmatical and moral.

VOL. I. *New Series.*

The first comprehends three different sets of lectures: 1. *De Religione*; 2. *De Incarnatione et Ecclesia*; 3. *De Sacramentis in genere, et de Eucharistia*. The books used are, Hook, Bailly, Duvoisin, Le Grandt Tournely, N. Alexander, and P. Collet *Comment. Tournilii*. The moral course is also divided into three branches: 1. *De Actibus Humanis, de Peccatis, de Matrimonio*; 2. *De Legibus, de Virtutibus, de Sacramento Pœnitentiæ*; 3. *De Jure et Justitia, de Contractibus, &c.* The books used in this course are Paul Antoine, and Petrus Collet. These the professors explain and the scholars study. A portion of the New Testament is committed to memory every week. *Ibid.*

A Prayer appointed to be used in the Swedish churches during the war.

“ALMIGHTY, just, and eternal God, look mercifully upon thy people, who put their hope and trust in thee alone.—We implore thy protection and defence; for faithless enemies have unjustly made war upon us. Thou art just, O God; what an encouraging consolation this, in our rightful cause. Thou art omnipotent: what invincible aid may we not then look for!—Support, guard, strengthen, and endue with thy special grace and blessing, our good and beloved sovereign, under all his cares for the welfare and defence of his kingdom. Grant him prosperity and success in all his proceedings and endeavors to frustrate the wicked plots of our enemies.—Inspire, O Almighty God, all our hearts with one mind; so that, with the bravery and courage of our forefathers, we may go forth hand in hand, and with united strength, for the defence of all that is dear to us—our beloved native land! and manfully resist the insidious foes of its prosperity and independence; drive back the enemies from our frontiers, crown our armies with victory, and restore peace and quiet to our habitations.—Be thou with us, O God, as thou wast with our forefathers: they implored thy help in the hour of danger, and thou didst hear their prayers; we will then never forget to give glory to thy name, O thou Most High.—We will teach our children that thou

alone art the Lord, mighty to save, in whom thy people may place their certain hope and trust. Vouchsafe to hear us, and accept our supplications, for the sake of thy dear Son, our Savior, Jesus Christ.—Amen.”

Ibid.

INDIA.

Some particulars respecting the Burmans.

The following particulars respecting the manners, customs, and religion of the Burmans, were communicated by the Missionaries to their brethren at Serampore; agreeably to the *instructions* they received previous to their departure.

The Burmans are Hindoos, as well as the Bengalees, but of a different sect, and their religious superstitions appear to be widely different. To change their religion is no disgrace among them. Some few of the natives have embraced the Catholic religion, but we cannot find that any persecution has ever been excited, on this account. The government, we are informed, never meddles with any thing that bears the name of religion, but grants privileges to all alike. From hence we may take encouragement to hope, that we may be permitted to erect the standard of the Redeemer's cross in this country.

The Catholics have three separate places of worship in Rangoon, but at present only two priests. One is lately gone to Europe to be ordained a bishop. One of the two who are here, came from Europe; he knows nothing of the Burman language. The other understands it perfectly, and preaches in it once a fortnight: he is a native of Rangoon. We cannot find that they are very zealous about proselyting the natives. If any person wishes to embrace their religion, he goes to the priest, and makes known his design. The priest asks him a few questions, to which he gives a reply, on which the priest baptizes him. The Catholic congregations are not very large.

The Brahmans in this country have no claim to the priesthood, nor does it appear that they concern themselves much about religion. In general they are men of learning, and profess medicine, astronomy, divina-

tion, &c. by which they procure a livelihood. In these respects they have a considerable degree of influence among the natives, from the highest to the lowest, and are looked upon as a kind of oracles. They have a cast, and highly value it: but, except in this case, no such thing exists in the country. They will partake of food with any person; and though their laws forbid their killing an animal, yet if they can procure animal food they will eat it without scruple.

If proper allowance be made for a heathen government, foreigners will have no reason to complain of the laws of police. In some respects indeed, they enjoy advantages which the natives themselves do not. The principal thing which excites their jealousy respecting foreigners is, an apprehension of their having some political end in view; and this has been the case with regard to the English. But if a person be well known, and conduct himself in a proper manner, he will have very little to fear. Female foreigners are as much respected as others. No one can leave this country, unless in some official capacity, without a pass from the government; but this may readily be obtained for thirteen rupees for each person. There is a law which prohibits the egress of females born in the country; but this is sometimes superseded by an application to some member of the royal family at Ava. Foreigners are permitted to travel into any part of the country; but it is much more difficult here than in Bengal, for want of proper conveyance.

In no capacity could any one reside in Rangoon with less suspicion than that of a teacher of religion. Persons sustaining this character, whether christian, mahomedan, or pagan, have more privileges by order of government, than those in any other capacity. If religion only be the object, the Burmans have no suspicion.

As to civilization, the Burmans appear in some respects rather superior to the Bengalees. There are but few of the men but what can read and write, though the women in general are not so well educated. The children are taught by the priests, gratis, who keep schools at their own houses.

Ibid.

State of the Jews in France, previous to the meeting of the Parisian Sanhedrim in 1806. [See Panoplist p. 224, vol. iii.]

THE Jews, have been established in France from the days of the ancient Gauls. They were then, as they are now, traders, and one branch of their trade was the purchase of children to sell again. The Gauls at that time paid a heavy poll tax, and the child in the cradle paid as much as his father: the consequence was, that an individual did not marry, or he exposed his children to avoid paying the tax, or he sold his children to the Jews, who sold them again to strangers.

The Jews were banished from France and re-admitted several times. They were expelled by Childebert in 533; by Dagobert an hundred years afterwards; by Philip I. in 1096; by Philip Augustus in 1382. When admitted, they were considered as *stock* on the grounds of their owners; the lords sold them, exchanged them, assigned them for the payment of their debts. The dowry of Margaret of Provence, widow of Louis IX. was assigned on the Jews, who paid her quarterly, 219 livres, 7 sous, 6 deniers. *The goods and chattels of a Jew belong to his lord, say the Establishments of St. Louis;* a baron could not be deprived of his Jews, any more than of his colts or horses.

The Council of Lateran, in 1215,

ordered every Jew to wear a small wheel on his breast, to distinguish him from christians. Louis IX. ordered this mark to be of a yellow colour, and to be worn both before and behind. Philip III. in 1227, added a horn on the bonnet. After enduring these and other degradations, during two or three hundred years, they were banished for ever by Philip le Bel; but Louis X. squeezing from them the enormous sum of 122,500 livres, admitted them into France, for 12 years only, with liberty to redeem their synagogues, their burial grounds and their books, except the Talmud: they were, however, obliged to wear the wheel, to abstain from usury, and from disputation on matters of faith. Philip V. confirmed this permission; Philip VI. revoked it; John granted another for twenty years; Charles V. another for sixteen years; Charles VI. banished them wholly in 1394: since which time they have been prohibited from settling in Paris, where they had occupied the market places, and seven or eight streets entirely.* It was established as a maxim, by that great jurisconsultus, Gallus, *that to lie with a Jew was the same thing as to lie with a dog;* and, on this principle, if a christian woman had connexion with a Jew, or a christian man with a Jewess, the christian criminal was burnt alive. *Ibid.*

* *The annual tax per head for Jews was the same as that for horned cattle.*

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

RUSSIA.

Scots colony on the mountains of Caucasus.

HIS Imperial Majesty has been pleased to grant a very remarkable charter to the colony of Scotchmen who have been settled, for the last four years, in the mountains of Caucasus. The rights and privileges accorded to these Scotchmen, who form a detached settlement in a district so

thinly peopled, and bordering on the territories of so many uncivilized tribes of mahometans and heathens, are intended to increase their activity in extending trade and manufactures, and to place them, in respect to their immunities, on the same footing with an Evangelical Society of Sarepta. They are to have the requisite additional allotments of land, as near as possible to the village which they have already founded. Of these his

Majesty secures to them the perpetual possession, promising that no part of the tract allotted to their community shall ever pass by sale, mortgage, or bill of emption, or on any other pretence, into the occupation of strangers. They are exempt from all imposts or burthens for thirty years; at the end of which period they are, instead of poll tax, to pay 15 copecks of rent for each acre of arable land, and to pay their proportion of the land tax, but to remain exempted from all other imposts, from the civil and military service of the state, and from the billeting of soldiers in any of their villages. The free exercise of their religion is confirmed to them, and the internal affairs and police of the settlement shall for ever be administered by a magistrate chosen from among themselves. His passports will be a sufficient authority for them to travel and traffic in every part of the empire, but not for leaving the country. The chief magistrate is not, without special permission, to admit to the privileges of a colonist any Russian subject, but is at liberty to receive, as settlers, Kabardans, Circassians, and every other description of mahometans and heathens, being free-men, and taking the oath of allegiance to his Majesty. These may also become converts to the religion of the colony. The colonists may also buy

and keep Kabardan, Circassian, and other mahometan and heathenish slaves. They may freely exercise every sort of trade, art, or manufacture, and within their own limits, distil and vend spirituous liquors. The colony is placed under the special protection of the civil government of Caucasus. *Panorama.*

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Phenomenon.

ON the 13th of March last, (1807) in the afternoon, the inhabitants of the canton of Juchnow, in the government of Smolensk, were alarmed by an uncommonly loud clap of thunder. At the moment of this explosion two peasants belonging to the village of Peremeschajew, in the canton of Wereja, being out in the fields, perceived at the distance of forty paces, a black stone of considerable magnitude falling to the earth, which it penetrated to a considerable depth beneath the snow. It was dug up and found to be of an oblong square figure, of a black color, not unlike cast iron, very smooth throughout; resembling a coffin on one side, and weighing about 160 pounds. This meteor stone was sent by the governor of the province to the minister of the interior, count Kotschubei, by whom it has been transmitted for examination to the Imperial Academy of Sciences, at St. Petersburg.

Ibid.

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LIST OF NEW PUBLICATIONS.

ORIGINAL.

Reports of Cases argued and determined in the Supreme Court of Judicature, and in the Court for the trial of Impeachments and for the Correction of Errors, in the state of New York. By William Johnson, counsellor at law. Vol. 4, part 1, February term, 1809. N. York; I. Riley.

The American Law Journal and Miscellaneous Repertory, No. 4. of vol. I. and No. 1. of vol. II. By John E. Hall, Esq. Boston; Farrand, Mallory, and Co. 1809.

Select Reviews and Spirit of the Foreign Magazines, No. 5, for May, 1809, with an elegant engraving of Gen. Sir John Moore, K. B. By E.

Bronson, and others. Hopkins and Earle, Philadelphia, and Farrand, Mallory, and Co. Boston.

A Sermon delivered at the installation of Rev. Horace Holley to the pastoral care of the Church and Society in Hollis street, Boston, March 8, 1809. By Joseph Eckley, D.D. Boston. J. Belcher.

Reports of the case of the Commonwealth of Pennsylvania, versus John Smith, Esq. Marshal of the U. States for the district of Pennsylvania. Philadelphia; David Hogan. 1809.

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NEW EDITIONS.

A general and connected view of the Prophecies, relative to the con-

version, restoration, union, and future glory of the houses of Judah and Israel; the progress and final overthrow of the antichristian confederacy in the Land of Palestine; and the ultimate general diffusion of christianity. By Rev. George Stanley Faber, B. D. vicar of Stockton-Upon-Tees. One vol. 8vo. Boston; William Andrews. 1809.

Volume X, part 2, being the 20th number of Dr. Rees' new Cyclopædia, or Universal Dictionary of Arts and Sciences is received and for delivery at No. 1, Cornhill, Boston, by Lemuel Blake, agent.

Theological Tracts, No. 2. Bell on the Lord's Supper. Boston; W. Wells.

The New Latin Primer, containing *first*, Lessons for Construing and Parsing, which exemplify all the Rules of Adam's Latin Syntax. *Second*, Extracts from the Minor Latin Classics, with literal translations.—*Third*, The first part of Lynes' Latin Primer. By William Bigelow, Master of the Public Latin Grammar School in Boston, Massachusetts.—Second Edition, with improvements. Boston, J. West & Co. 1809.

Solemn Reasons for declining to adopt the Baptist Theory and Practice: In a Series of Letters to a Baptist Minister. By Noah Worcester, A. M. Pastor of a Church in Thornton. Second Edition. Charlestown, Mass. Samuel T. Armstrong. 1809.

An Essay on the history of Civil Society by Adam Ferguson, LL. D. Professor of moral philosophy in the University of Edinburgh. The Seventh edition. Boston; Hastings, Etheridge, and Bliss. 1809.

The History of the Church of Christ, in 4 volumes. By Joseph Milner, M. A. Boston; Farrand, Mallory and Co.

Miscellaneous Classics, vol. 14, being the 4th vol. of Dr. Goldsmith's Works, ornamented with a very fine engraving, executed by Leney. Boston; Hastings, Etheridge, and Bliss. 1809.

Child's Memorial, containing an account of the Early Piety and Happy Death of Miss D. Doudney, of Portsea, Eng. to which is added an account of Miss Sarah Barrow. Charlestown; Samuel T. Armstrong. 1809.

The Holy Bible containing the Old

and New Covenant, commonly called the Old and New Testament; translated from the Greek. By Charles Thompson, late Secretary to the Congress of the United States. In four volumes complete. Philadelphia; Jane Aitkin. 1809.

IN THE PRESS.

E. Larkin of Boston, has in the press, to be published in July, in 2 vols. in extra boards, The Letters of Pliny, the Consul. With occasional remarks. By William Melmoth, Esq.

Thomas A. Ronalds, of New York, has in the press, shortly to be published, Doddridge's Rise and Progress of Religion in the Soul, to be printed on fine wove paper and new type, price 1 25.

A. Finley and W. H. Hopkins, Philadelphia, have in the press, The Life of Petrarch. Collected from Memoirs pour la vie de Petrarch. By Mrs. Dobson. First American, from the sixth London edition. To be accompanied with an elegant engraving of the "Fountain of Vaucluse." In two large 18mo. volumes of about 400 pages, fine paper, at 3 dollars, handsomely bound and lettered.

O. C. Greenleaf has in press, Memoirs of Mrs. Elizabeth Carter—by the Rev. Montague Pennington, M. A. Vicar of Northborn in Kent, her Nephew and Executor. One vol. 8vo. on superfine paper, new type, &c. 2,25 extra boards.

WORKS PROPOSED.

Hopkins and Earle of Philadelphia, propose publishing on the first Jan. next, and to be regularly continued once a year, The Annual Medical Register, compiled by a Society of Physicians of London; with an Appendix, comprehending a History of Medicine in the United States, for the year. By N. Chapman, M. D. A prospectus, &c. of the work will appear in a few days.

John McCahan, Huntingdon, Penn. proposes to republish, a Treatise upon the Life of Faith. By William Romin, M. A. Lecturer of St. Dunstan's in the West, London. From the fourth London edition.

Manning and Loring of this town, propose to publish, by subscription, a volume of original Sermons, on va-

rious Important Subjects of Christian Doctrine and Practice. By Nathaniel Emmons, D.D. Pastor of a church

in Franklin, Mass. To contain 400 pages, 8vo. at 2 dollars bound and lettered, \$1 75 cents in boards.

OBITUARY.

MR. SILAS MAY.

MR. MAY was born in Woodstock, Connecticut, of pious and respectable parents, in January, 1755; and after an active, useful, and exemplary life, died on the 26th of December, 1806.—The following account of this amiable, upright, and worthy man, is extracted from the sermon delivered at his funeral, by his affectionate pastor, the Rev. Mr. Graves.—

“It hath pleased a holy and righteous God, to remove from us a dear and much valued member of our church and society. We should be most of all solicitous wisely to improve this sorrowful providence. To this end it is suitable, that we should estimate his virtues, and hold in grateful remembrance the services, which he has been enabled to render the civil and religious community. I may not consume your time in speaking very particularly upon these things. Wherein he was amiable as a husband, as a father, as a brother, as a man of probity, as a citizen, let us endeavor to follow his example.

It may not perhaps, be unprofitable to speak of some of his exercises in a religious view. During a painful sickness of four weeks, he was *communicative*, when he had the regular use of his mind, which was a considerable part of the time.

He expressed his own feelings and views, and gave instructive advice to those about him, especially to near relatives. In his own apprehension, he had attended to religion in the early part of his life. His exercises of mind in his sickness were nothing new, nothing different in kind, from those he had many years before. His sickness was trying, and yet endured with apparent christian patience and fortitude. He had much entertainment in having the holy scriptures and oth-

er doctrinal writings, read in his hearing, and in attending to religious exercises. At these seasons his attention was detained, and his mind intent. From circumstances, it appeared that he was often in prayer by himself, and devotional meditation. And he affectionately requested an interest in the prayers of those about him, that he might not be deceived in the grounds of his faith, and that God would search him of sin in every corner. He had seasons of clear and precious discoveries of Jesus Christ and divine things, so that his soul was animated with the joy of believing, and rejoiced in hope of eternal glory. These seasons were pleasant, and he was desirous of their continuance.

He entertained a deep view of his own unworthiness, and the all-sufficient merits of the Savior. Sensible that he could not appear in his own righteousness, he desired to be found in the righteousness of Christ. When afflicted with a view of his own sinfulness, his only resort was the footstool of divine mercy in the Redeemer. And he was sensible, that nothing but a gospel faith, could give him an interest in, and apply the blessings of the covenant of grace. He was exercised with a jealousy over his treacherous heart, and fearful that he did not ask aright, and go in faith to the fountain of mercy. Deeply impressed, that the merits of Christ could be of no avail without a cordial and transforming faith wrought in the soul, he was fearful lest he should lean to his own doings, and put confidence in his performances. He had a grateful sense of mercies received; particularly the restoration of his reason, and preservation of his faculties of mind and speech, filled his soul with

joyful praise to God. He was not without the trials and perplexities incident to this state of warfare. He had to contend with spiritual enemies, to conflict with sin and temptation. Difficulties and discouragements would be thrown in his way, by the workings of a busy adversary, in concurrence with a sinful heart. He was not a stranger to the distresses and misgivings arising from *unbelief*. He did not find all his spiritual enemies slain; they still remained to disturb and worry him in this militant state. And yet, through grace, he seemed

to gain a victory, and being delivered from his perplexities, to settle into a calm, serene frame. When near the close of life, scarcely able to speak, he uttered in broken accents, to his dearest friend, these his last words, "God is my all in all—Christ—O what a comfort."

"He has now gone to render up his account. We took sweet counsel together, and walked unto the house of God in company. Painful as the separation may be, it becometh us to submit to the will of God, and prepare to follow."

POETRY.

We think the following lines, copied from an ancient English publication, into the *Repertory*, worthy to be preserved in our pages, from that oblivion, which is the fate of most of our newspaper communications. *Editors.*

This little Poem, it will be observed, is built on the text prefixed; and the first line of each stanza is borrowed from it.

*Behold, alas! our days we spend;
 How vain they be, how soon they end!*

BEHOLD
 How short a span
 Was long enough of old
 To measure out the life of man;
 In those well-temper'd days, his time was then
 Survey'd, cast up, and found but threescore years and ten.

ALAS!
 And what is that?
 They come, and slide, and pass,
 Before my pen can tell thee what.
 The posts of time are swift, which having run
 Their seven short stages o'er, their short lived task is done.

OUR DAYS
 Begun, we lend
 To sleep, to antic plays
 And toys, until the first stage end;
 Twelve waning moons, twice five times told, we give
 To unrecover'd loss; we rather breathe than live.

WE SPEND
 A ten year's breath,
 Before we apprehend
 What 'tis to live, or fear a death;
 Our childish dreams are fill'd with painted joys,
 Which please our sense awhile, and waking, prove but toys!

HOW VAIN

How wretched is
 Poor man that doth remain
 A slave to such a state as this !
 His days are short at longest ; few at most ;
 They are but hard at best ; yet lavish'd out or lost.

THEY BE

The secret springs,
 That make our minutes flee
 On wheels more swift than eagle's wings !
 Our life's a clock, and every gasp of breath
 Breathes forth a warning grief, till time shall strike a death !

HOW SOON

Our new born light
 Attains to full ag'd noon !
 And this how soon to grey hair'd night !
 We spring, we bud, we blossom, and we blast,
 E'er we can count our days, our days they flee so fast.

THEY END

When scarce begun ;
 And ere we apprehend
 That we begin to live, our life is done :
 Man count thy days ; and if they fly too fast
 For thy dull thoughts to count, count every day the last.

SPRING AND AUTUMN.

<p>I. WHEN SPRING displays her various sweets, And op'ning blossoms cheer the eyes, And fancy ev'ry beauty meets, Whence does the pleasing transport rise ?</p>	<p>Whose fragrance bless'd the vernal hours ; Nectarious fruits the taste invite, And compensate for faded flow'rs.</p>
<p>II. Soon will their transient date expire, They fly and mock the fond pursuit; New pleasures then the thought in- spire, And bounteous AUTUMN yields her fruit.</p>	<p>IV. Thus, when the spring of youth decays, Though deck'd with blossoms sweet and fair, Autumn a nobler scene displays, If fruits of virtue flourish there.</p>
<p>III. Where smiling beauties charm'd the sight,</p>	<p>V. For this the vernal buds arise ; But, if no useful virtues grow, Their worthless beauty quickly flies, And blossoms only serv'd for show. <div style="text-align: right;"><i>Mrs. Steele.</i></div></p>

TO CORRESPONDENTS.

THE Review of Rees' Cyclopædia in continuation, and of Mrs. Steele's works, we intend shall appear next month. Several communications from Correspondents, which have been acknowledged, shall have a place early in the next volume. We are encouraged to expect, that our next volume will be enriched by the productions of some of the ablest and most celebrated writers in our country. To the public for their uncommonly liberal patronage of our work, at a season too, of peculiar embarrassments, we owe the best fruits of the best talents, which we can command.

